

THE SPIRIT of MISSIONS



HUGH LATIMER BURLESON
1865 - 1933

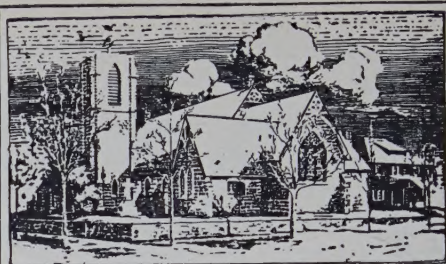
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The Spirit of Missions

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SEPTEMBER, 1933

CONTENTS

Frontispiece: Tribute to Bishop Burleson.....	<i>The Rt. Rev. James DeW. Perry</i>	482
A Call to a Quiet Day for Prayer.....	<i>Marguerite Ogden</i>	483
The Church Sustains Missionary Loss.....		487
"We Shall Miss Hugh Burleson".....		489
Aztec Villagers Build Parish House.....	<i>Rev. José F. Gomez</i>	492
Chinese Educator Receives American Honor.....	<i>Anna Jean Weigle</i>	493
Our Workers in Shihnan Endure Isolation.....		494
Our Church: Its Genius and Message.....	<i>Gladys Wolcott Barnes</i>	495
Bishops to Meet in November.....		497
St. John's Has Colorful Commencement Day.....	<i>Josephine E. Budd</i>	498
Some Recent Statistics of <i>Nippon Sei Kokwai</i>		499
Bishop Abbott Journeys in Primitive Ways.....		500
Eight Pages of Pictures from the Field.....		501
Brent House: An Experiment in Friendship.....	<i>Robert B. Schwenger</i>	509
Jottings from Near and Far.....		512
Sanctuary		514
Who? What? When?		528

THE NATIONAL COUNCIL

The National Council.....	515	Christian Social Service.....	519
		Religious Education	521
DEPARTMENTS		Missionary Education	522
Domestic Missions	516	Publicity	524
Foreign Missions	517	Field	525
Across the Secretary's Desk.....	517	AUXILIARIES	
With Our Missionaries.....	518	The Woman's Auxiliary	527

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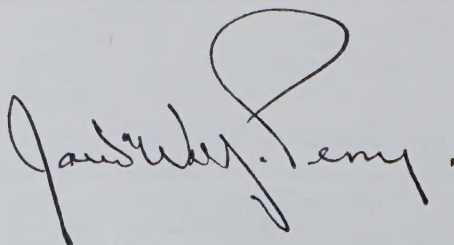
"It will be, as it has been, all good..."

***A tribute to the life and service of
Hugh L. Burleson by the Presiding Bishop***

FOR A HALF century Hugh Latimer Burleson's life has been a continuous response to the call of Christ through the Church. It came to him first by inheritance. The Christian ministry was the background of his early years, the mission field in the northwestern plains, the scene in which his spirit found scope and its natural vocation. When summoned from the West to serve as a secretary in the Church Missions House he brought with him the atmosphere of the frontiersman and shared it with the Church as Editor of *THE SPIRIT OF MISSIONS* and author of *The Conquest of the Continent*. In the pressure of executive duties and the throbbing life of city streets and offices he never lost the poise of soul and clarity of vision which were native to one who had lived in the sight and thought of distant horizons.

He resisted the call to the episcopate even when it offered a return to his beloved South Dakota. Yet it was his destiny and he filled it as a native to the traditions, and the ideals of which he became a veritable embodiment.

Still another destiny awaited him, prepared by years of service in close association with the administrative offices of the Church. As Assessor to three Presiding Bishops he showed a resourcefulness of help and unselfishness of spirit which only they could know with whom and for whom he worked. In the last two years he has shared the duties of Presiding Bishop with such devotion and loyalty as have been an inspiration to his associates and to the whole Church. In his hands administration was never official routine, it was always a means of extended ministry. In our last evening together, as he made his way once more to his Western hills he said: "It will be as it has been, all good, with nothing to regret—and with everything to give."

A handwritten signature in dark ink, appearing to read "J. A. Burleson". The signature is fluid and cursive, with a large loop at the end of the last name.

The Spirit of Missions

VOL. XCVIII
No. 9



SEPTEMBER
1933

A Call to a Quiet Day for Prayer

W. A. urges all Churchwomen to observe on
Armistice Day a period of prayer for the in-
clusion of active religion in everyday life

By Marguerite Ogden

Chairman, W. A. Executive Board Committee on a Quiet Day for Prayer

THE WOMAN'S AUXILIARY, through its Executive Board, has issued a call to the women of the Church in the United States and its missions to take part in a Quiet Day for Prayer on November 11, 1933.

A Quiet Day for Prayer on Armistice Day, November 11. What a contradiction! Why not choose a Quiet Day for Prayer that might be quiet? Why trouble God by recalling the end of the World War?

But there is a purpose in choosing this day for this act of prayer, and the reasons for it seem to outweigh the objections. Everywhere, from economic conferences and from committees on civic and philanthropic affairs, we hear that the only thing that can help us is to put religion into life.

Many of our failures in prayer (says Frances Underhill) come from isolating it from the rest of life; from regarding it as a special, private activity separate from and little affected by, our other activities.

This Quiet Day for Prayer is an effort on the part of the Woman's Auxiliary to put prayer and life together. Armistice Day in 1918 was a day when (in addition to noisy public rejoicing over the end of the war) the country turned to God to offer public thanksgiving in churches. It was a right impulse then and it is one which we would do well to cultivate and to perpetuate now.

We are still paying the heavy toll of the war in a disrupted social and economic life. It was not over in 1918. It seems as if we had tried everything as a corrective for present conditions except as a nation

THE SPIRIT OF MISSIONS

unitedly asking God to lead us in a new way that He has prepared for us to walk in.

As Christians we believe that God is almighty; that He still governs the world and all that is in it. Though someone has blundered, God still reigns. We believe, too, that through prayer we can help to make His will prevail not necessarily through well-planned arguments of how we think it ought to be done, but through a changed point of view in ourselves toward God and His world.

It is a rather curious fact that this idea of a Quiet Day for Prayer was not devised as a proper activity for the Woman's Auxiliary by a solemn committee sitting in an office and trying to invent more work for women already over busy, but was the result of a widespread demand from the women themselves for an exercise of spiritual power by all the women of the Church in the present crisis. The tremendous results of the prayers of the righteous are always astonishing to the average churchgoer.

A Churchwoman, a few years ago, criticized her rector because he allowed a member of the Congregational Church who was in great spiritual need to come to the Holy Communion. The rector paused a moment and then said to her, "What do you expect to have happen when you pray for unity every Sunday?"

It is perhaps not to be wondered that a praying Auxiliary has developed a sense of the power of prayer and a desire to make use of it for Christ.

Undoubtedly this is due in part to the widespread use of *The Way of Renewal* in preparation for the 1931 Triennial. It presented the Church's Mission from a new angle: we were led to see that the Church in America, and the Church in China, and rural missions of the United States or Mexico, all represented Christians leagued together against agnosticism and infidelity and pagan disregard of human life. The contest is not to the Church with the longest history, but to the one with the most present power. And for this reason the Woman's Auxiliary is asking the women of our Church all over the world, whether they belong to what we distinguish as a home church or a mission, to use the same prayer leaflet translated into various languages.

One member of the Executive Board has taken an outline of the plan to the Woman's Central Council for Church Work in London and the same message has been sent to the Woman's Auxiliary of the Church in Canada, and to our churches in Europe.

The method for carrying out the Quiet Day for Prayer is quite simple as it needs must be to suit the varying condition of our Churchwomen all the world over. The execution of the plan is more difficult as it requires imagination, resourcefulness, and a persistent confidence in the living values at stake.

A Quiet Day usually implies a series of meditations and prayers conducted by a priest. Such a day is limited to those who can get to a church. Many of our members, either from physical disability or geographical position, are unable to go to a church building, but they are none the less active members of the Church and frequently are powerful pray-ers. So the plan was devised to have a prayer leaflet (W. A. 60) to guide the devotions whether made in the church or at home.

The carrying out of the plan involves reaching not only every woman in a well-organized parish, but every woman in every diocese and inviting her to join with others in this Quiet Day for Prayer. The success of the Day depends, humanly

A CALL TO A QUIET DAY FOR PRAYER

speaking, on the diocesan executive, whether it be the W.A. president or someone appointed by her. Some knowledge of and real enthusiasm for the plan must be communicated to a live person in every parish. This person must be made to feel the necessity of taking a new look at the parish as a dynamo with every smallest contact important to the transmission of power. Do not let her say to herself, "Now I know from experience just about the faithful few who will come to such a day." She must feel when she goes to bed on the night of November 10 that (to the full extent of her power) every woman who can be reached has been reached: those who do not care for meetings; those who have stopped coming to church; those who are never interested in organizations; those who think the Woman's Auxiliary is too old for them; those who are sick or in prison (this is literal and not a quotation); those who are chronic invalids; and much more difficult, those who are healthy and well and think they are too busy to stop when, perhaps, in reality, they are only timid about being alone in the House of God on a weekday; all that splendid group who get up suppers and fairs and frequently take for granted that all pious exercises must be left to the seemingly inefficient; and, too, friends of other communions to whom it may appeal.

A German impresario once said that a Wagnerian opera was made up of two hundred unnoticeable details, the omission of any one of which would ruin the whole performance. I would not go quite so far as that in respect to this Quiet Day for Prayer, nevertheless unimportant details are essential to the working of the plan which really must be so well prepared that it will work itself. One of these details is the placing of the leaflets on a table in the nave of the church on the morning of the day they are to be used so that anyone who enters the door cannot fail to see them at once. Another is that the leaflet should not be passed out in advance to the person who can get to the church. The leaflets may be taken home and it is hoped that they will be used through the period of the Every Member Canvass until Advent.

The Bishops of some dioceses will undoubtedly feel that they want this Day to be for both men and women. This is a matter, of course, left entirely to the Diocesan or parish priest, and the Woman's Auxiliary everywhere will rejoice in the broadening of the invitation.

While we would not disparage, of course, the real help to be derived from the instinctive impulse of the soul toward its Creator in prayer, still we must acknowledge that we have minds and that they can help us in prayer as well as in other affairs of life. If with some added information we realize how crucially the present crisis touches others as well as ourselves, it will broaden our sympathy and deepen the purpose of our prayer. The collect for Ascension Day asks that our minds as well as our hearts may ascend to Christ. In order that our praying on the Quiet Day for Prayer may be intelligently directed there has been published a list of the books (see leaflet W.A. 59 or August *SPIRIT OF MISSIONS*, p. 478) that may help to enlarge our ideas of the conditions for which our petitions will be raised.

Is someone saying: "Why does the Woman's Auxiliary suggest to the women of the Church all over the world such a simple proceeding as a Quiet Day for Prayer? There is nothing new in that, my parish or my diocese has had such a day for years."

THE SPIRIT OF MISSIONS

Quite true. If it has seemed worthwhile in a diocese or parish, it is evident that the united effort of all the women of the Church would be immeasurably more effective. The Woman's Auxiliary has always tried to help the Church through its National Council to meet emergencies in the most practical way possible for all sorts of branches in all parts of the world. For example, eight years ago they met an emergency of retarded Advance Work by asking each branch to give to a Corporate Gift, and the readers of *THE SPIRIT OF MISSIONS* know how effectively the Churchwomen rose to the occasion. To this adventure in prayer should be applied the same faith and executive ability which was demonstrated in the raising of money for the Corporate Gift. Many will agree that the Church and her missions need *A Quiet Day for Prayer* in 1933 quite as much as they needed the Corporate Gift in 1925.

Now we are asked to help meet a very real spiritual emergency. It is evidenced by our failing to realize in large measure that unity is an essential of our Church.

Other phases of the emergency are the tendency to sacrifice in our churches character building for money raising; a lack of confidence in the power promised us as members of the Church; and most of all a sort of vagueness or wistful uncertainty as to how one can relate the uplifting hour spent at a service on Sunday with the pressing problems that confront the average worshiper on Monday.

In this connection let me quote from an address, *The Church and Morale*, given by the Very Rev. J. Arthur Glasier, Dean of St. Luke's Cathedral, Portland, Maine:

The corporate worship of the Church must convey to all who participate a sense of the eternal backgrounds of human life. It does not always do that. The services of the Church are historic, but sometimes that is all they are. Historic and irrelevant. I do not know what is to be done about this. I found myself drawn to do more than seemed possible with and through the Prayer Book, and established a monthly day of prayer in the church, using a carefully prepared leaflet in which the effort is made to bring all living issues, and all human relationships, within the circle of religion. Through this Day of Prayer I have learned how many there are who do not know how to pray, how to find God, how to live in fellowship with Him. The Prayer Book alone sometimes fails to suggest to unimaginative people, who, so often, are ignorant of the laws and methods of prayer, the ways in which religion lays hold of life. And if we can show the relevancy of this great concern of religion to man's life as a whole, we may look for the creation of a type of character which is capable of standing the stresses and strains of this or any other crisis. People who know God and live in His presence do not crack. And we may also take it for granted that people who live in His presence, will, in the language of Mr. Chesterton, hate the world enough to want to change it, and love it enough to think it worth changing.

It is with this thought of putting active religion into everyday life that the Executive Board of the Woman's Auxiliary issues this summons to the women of the Church to *A Quiet Day for Prayer* on November 11.

In an early issue—With the Church Army in the Hawaiian Islands by the Ven. James Walker

The Church Sustains Missionary Loss

Sudden passing away of Bishop Burleson in his beloved Dakota removes consecrated missionary from leadership in the Church's life

THE RT. REV. Hugh Latimer Burleson, Assistant to the Presiding Bishop and first Vice-President of the National Council, died suddenly on the morning of August 1 at Custer, South Dakota.

Bishop Burleson was born in the heart of the Indian country at Northfield, Minnesota, April 25, 1865, where his father, Solomon Stevens Burleson, was one of the Church's pioneer missionaries to the American Indians. After a boyhood spent among the tribesmen, he attended the Racine (Wisconsin) Grammar School matriculating later at Racine College from which he was graduated in 1887, whence he entered the General Theological Seminary. He was ordained deacon in 1893, and priest one year later. Thus, as did his four brothers, also, he followed his father into the Church's ministry.

He began his pastoral career as curate of the Church of the Holy Communion, New York City, and was successively rector of St. Mark's Church, Waupaca, Wisconsin (1894-1898); assistant rector of St. Luke's Church, Rochester, New York (1898-1900); Dean of Gethsemane Cathedral, Fargo, North Dakota (1900-1909); and a secretary of the Board of Missions (1909-1916), having also served as a member of the Board from 1894 to 1898.

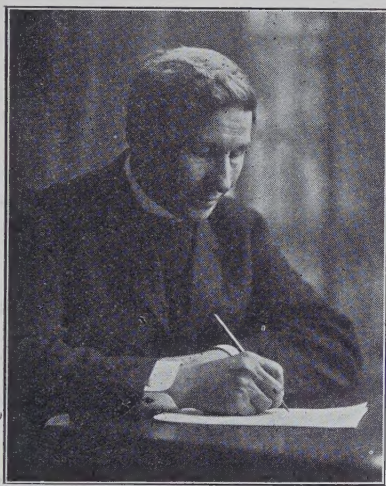
As a secretary of the Board, Dr. Burleson was Editor of THE SPIRIT OF MIS-

SIONS, and it was while serving in this capacity that he gathered the material for his *Conquest of the Continent*, an historical work which combines the picturesque features of the early history of the

United States with the progress of the Church from the days of the historic service at Jamestown, Virginia. Other works from the Bishop's pen include *An Officer of the Line*, the story of his father's ministry; *Our Church and Our Country*; *Old Trails and New*, a reading course on the American Indian, prepared for use in connection with the Church's recent study of the red man; and numerous pamphlets, magazine articles, and poems. Among his writings were many vigorous pleas in be-

half of the Indian, including an able introduction to *Facing the Future in Indian Missions* by Lewis Meriam and George W. Hinman. Master of a scholarly English, he was also the author of numerous occasional prayers which are widely used.

On December 14, 1916, Dr. Burleson was consecrated fourth Missionary Bishop of South Dakota, and at once entered upon his work among the Indians to whom his father had devoted his life, and which links his name with those other great apostles to the red man—Henry Benjamin Whipple and William Hobart Hare. As Bishop Burleson conceived the task which the Church entrusted



MISSIONARY EDITOR, 1909-16
Dr. Burleson was Editor of THE SPIRIT OF MISSIONS besides being the author of notable missionary books

THE SPIRIT OF MISSIONS

ed to him, the Christianization of the Indian means not only ministering to the nation's wards spiritually, but actively coöperating with the Federal Government in fitting the Indians for useful lives and the exercise of their duties and responsibilities as American citizens.

As Bishop of South Dakota his record is one of long continued effort to advance the interests of the Sioux Indians who were under his jurisdiction. His constant aim was to bring the red man to a realization of the fact that his best interests lie in an earnest effort to make himself a part of the new civilization around him. Schools and churches dot the South Dakota prairies in which the younger generation of Indians is being educated, while at the same time Bishop Burleson constantly extended his efforts to broaden the field of self-support for their elders. He was one of the first to raise his voice against the exploitation of the Indians in the so-called wild west shows.

I would be the last man (said Bishop Burleson recently) to raise my voice against the preservation as a part of the history of the American Indian of their old tribal customs and festivals. But we must be careful always to bear in mind that these are of the past. We cannot restore now to the Indian his old hunting grounds; we cannot reforest the lands over which he roamed, bring back the buffalo, restock the streams with fish and otherwise bring a return to the conditions which formerly obtained in his life. Since all this is impossible, the next thing to do is to fit the Indian for agricultural and industrial pursuits and, where he shows the ability, for even higher occupations.

In 1927 when President Coolidge was spending his vacation in the Dakotas, it happened that the Niobrara Convocation was held at Pine Ridge Agency, and an invitation was extended to the President to come to see the Indian of today. At the appointed time when President Coolidge arrived, there were gathered in front of Holy Cross Church, headed by Bishop Burleson, fifty full-blooded Sioux Indian priests, and behind them two thousand Indians of the present day, farmers, mechanics, lawyers, doctors, merchants, and representatives of various other civilized trades and professions, all full-blooded Indians who have been trained for Christian civilization under the direction of the Bishop. Parked in the background were several hundred automobiles in which these Indians had traveled to convocation. The men and women there were attired in the up-to-date habiliments of civilization and there was not a painted face, a feather, a tomahawk, or a mocassin anywhere in sight. It was an impressive demonstration of Bishop Burleson's policy regarding the future of the Indian.

Bishop Burleson enjoyed the distinction of being himself a member of the Oneida Tribe of Indians, having been adopted into the tribe in his boyhood days—the name bestowed upon him being *Tallahodh*; meaning "Good Timber."

Upon the election of the late John Gardner Murray, as Presiding Bishop in 1925, Bishop Burleson was made Assessor



MISSIONARY BISHOP OF SOUTH DAKOTA, 1916-31

The number of Indian clergy in this group is indicative of Bishop Burleson's energy in developing a native leadership for his Sioux people who constituted so large and important a part of his missionary district

"WE SHALL MISS HUGH BURLESON"

(or assistant) to the Presiding Bishop, which post he filled until the death of Dr. Murray and through the term of Dr. Murray's successor, the late Charles Palmerston Anderson, and into the administration of the present Presiding Bishop, the Rt. Rev. James DeWolf Perry, while continuing his administration as Missionary Bishop of the District of South Dakota.

While administering the Church's work in South Dakota, he found time to meet many of the demands which were made upon him, to speak and to render other service for the Church in all parts of the country. During the period between the death of the late Bishop Burch of New York, and the consecration of the present Bishop Manning, Bishop Burleson served as acting bishop of the diocese. As a member of the National Council he has rendered active and important service, and as Assessor to Bishop Murray, he was

almost constantly engaged in the discharge of tasks entrusted to him by his chief, including two extended journeys to the Hawaiian Islands, during a vacancy in the missionary episcopate there.

When in 1930, the National Council was reorganized, Bishop Burleson was elected first Vice-President of the Council. At the General Convention of 1931, having again been elected Assistant to the Presiding Bishop as well as Vice-President of the Council, Bishop Burleson resigned his post as Missionary Bishop of South Dakota, and devoted his time exclusively to administration work at the headquarters of the Church in New York. It was only a few short weeks before his death that, at the request of the Presiding Bishop, he added to his other duties the executive secretaryship of the Department of Domestic Missions, a post left vacant by the resignation of Bishop Creighton.

"We Shall Miss Hugh Burleson"

THE BISHOP OF OHIO, the Rt. Rev. Warren Lincoln Rogers, an associate of Bishop Burleson in the House of Bishops and on the National Council, writes:

We shall miss Hugh Burleson. Few Bishops in our American Church were better known or more loved. The Burleson family, father and five sons, all clergymen and devoting their lives to missionary work, have made a setting, hallowed and beautiful as well as useful, which the Church has found fascinating.

The mission field in the United States knew Hugh Burleson and loved him. Special groups of people, as our American Indians among whom he lived so long, knew him and followed him as a Spiritual Father.

His long association with his peers in the House of Bishops made him a most familiar and interesting figure. Not so great as others, yet none more gracious, he easily won their affection and confidence. His brother Bishops will miss his kindly presence, good humor, clearness in discovering simple, fundamental principles, and statements of intricate questions of administration. His fair-mindedness and sympathy, together with his unquestioned devotion to Christ and His Church, gave him a character of a "brother well beloved."

Later years offered unusual opportunities for service in the larger counsels of the Church so

that he grew to know the pulse of the Church in all its various activities and interests. He was one of the best informed and most influential advisers in the missionary work of the Church. His counsel was always wise, sound, fair, Christian.

His unique appointments as Assessor to the Presiding Bishop, probably never again to be paralleled, covering the terms of office of Bishop Murray, Bishop Anderson, the interim periods of Bishop Leonard, and finally the longer time of our present Presiding Bishop, in which the two have worked in remarkable harmony and brotherly spirit, is a testimony of his ability and personality.

The last years were strenuous because of the uncertainties of our newly developing National Council idea, the exigencies of reorganization, the economic distress entailing care and some confusion in the work, during the greater part of which he still remained the Bishop of the District of South Dakota. In all this he carried heavy loads with a smile and sympathy quite the envy of all.

Those last years were too taxing. Some of us knew the physical condition which finally proved fatal, and it worried us not a little. Yet there was no complaining or shirking of duties, though his doctors had repeatedly given warning.

As First Vice-President of the National Council, Bishop Burleson wisely gave up his beloved Dakota, and devoted his entire time

to the larger missionary work of the Church, collaborating with John Wood in the foreign field, Frank Creighton in the domestic field, John Suter in religious education, and Rankin Barnes in social service.

Now he has left us for a season. He aided conspicuously in a transitional period of our national Church life. He gave utterly of himself and of his best. We are richer because of him. We are sad because he is gone and his voice and presence are missing. We rejoice in that we knew him, and that God used him so graciously in our midst. May the Lord grant him continued growth and service in the life immortal.

THE RT. REV. W. Blair Roberts, who for nine years served with Bishop Burleson as his Suffragan and in 1931 succeeded him as Missionary Bishop of South Dakota, writes of South Dakota's loss in these words:

While the entire Church feels the loss of Bishop Burleson, we in South Dakota, where he gave his longest and most notable service, feel it especially keenly.

In his work here he showed the fruits of his early training; the great task set before him gave him a large and unrestricted field for the exercise of his peculiar talents. His deep spiritual nature had its birth at home under the influence of devoted missionary parents. His understanding of, and sympathy with, the problems of the small mission was in part the result of his contacts with the weak, struggling mission stations in his father's large field in Minnesota. His love for the Indians started with his early contact with the Oneidas, who made him a member of their tribe. His administrative ability was developed as Dean of Gethsemane Cathedral, Fargo, North Dakota, and his genius as a writer and editor, as a boy in the print shop and later as Editor of *THE SPIRIT OF MISSIONS*.

Consecrating him as a Bishop in the Church of God, the Church sent him to South Dakota at a time when his special knowledge and talents were most needed there. Conditions were changing. Old methods of administration were proving inadequate. Almost all the Dakota nation had been converted to the Christian

faith, and the problem was to prepare them to take their place in the world of the white man which had been forced upon them. The old type of Indian Church boarding schools, and the old methods of choosing and training native workers, which had done such effective service in Bishop Hare's day, now failed to meet the needs of a changing, advancing people. White men and whole communities were seeking to exploit the Indians to their own advantage and profit.

To the solution of these and many other problems Bishop Burleson gave his best. He reorganized the District. He changed the type of our Indian schools to meet the needs of the new day, and he inaugurated new methods of training native workers for the lay and ordained ministry of the Church. He stoutly championed the cause of the Indians, and protested against the practice of white men using them for their profit.

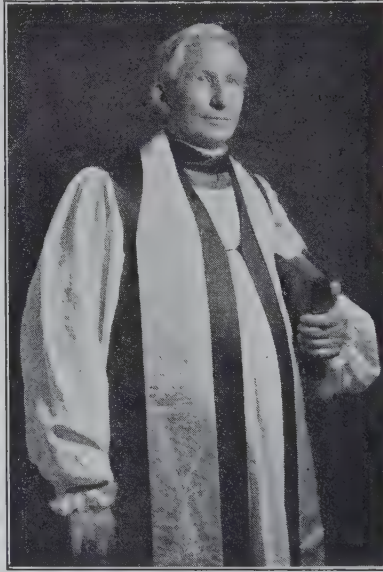
We who were in South Dakota when he came know, as others cannot know, the greatness of his work, which after all was the expression of his own inherent greatness. And we were not surprised that after almost fifteen years of labor here the Church should call him to her national center where she could use his unique knowledge and ability for

the benefit of her whole missionary enterprise.

He has left the Church, and especially the District of South Dakota, a rich heritage. We thank God for his years of devoted, wise service here, and we pray that we may be given wisdom, strength and courage to carry on, to the ever greater glory of God, the big work to which and for which he gave his life.

MRS. KATHLEEN HORE, faithful lieutenant to Dr. Burleson during his editorship of *THE SPIRIT OF MISSIONS*, vividly recalls this association in these words:

In 1909 Hugh Latimer Burleson, then Dean of Gethsemane Cathedral, Fargo, North Dakota, was called to Church Missions House to edit *THE SPIRIT OF MISSIONS* during the absence in China of Dr. Wood and I was assigned to be secretary to the new editor. A mutual love of books, especially of those on Church history,



THE MISSIONARY LEADER

Last photograph of Bishop Burleson taken but a few days before he left for South Dakota where he died on August 1

"WE SHALL MISS HUGH BURLESON"

was the foundation of a friendship which lasted for twenty-five years.

Between 1909 and 1916, I had the privilege of assisting him in assembling the material for that touching tribute to a father called *An Officer of the Line*, and in preparing for publication two books *The Conquest of the Continent* and *Our Church and Our Country*. Some small part of every month was given to getting out *The Missionary Magazine of the Young Churchman*, which he inaugurated and edited for four years, and in preparing the series of historical articles on *How Our Church came to Our Country* which appeared in *THE SPIRIT OF MISSIONS* and covered nearly every State in the Union.

Those years with Bishop Burleson were for me a liberal education. They taught me to appreciate his statesmanlike vision and to admire his gift of poetry—two qualities not often united in one mind. Over and above all else was the affection which he inspired and the gratitude which I felt for his many kindnesses.

The memory of these things makes it hard to write impersonally, but the sense of personal loss must be submerged in the calamity which has fallen on the Church in America. Bishop Burleson's mind was above petty animosities of race or creed. His one desire was that the American Church should be worthy of her Catholic heritage and become a more perfect representative of Christianity. In remembering him we cannot do better than echo the closing words of *The Conquest of the Continent* "To such a mind and to such a service, may God bring us all."

THE BISHOP OF Eastern Oregon, the Rt. Rev. William P. Remington, who began his episcopate as Suffragan of South Dakota, writes:

Wise in counsel, energetic in service, consecrated in spirit, I shall always remember Hugh Burleson as comrade and friend, but beyond that as one of our really great missionary leaders.

When I first went to South Dakota, in 1919, as Suffragan Bishop I found Hugh Burleson, wrestling with the problem of adapting missionary programs and of building an organization to meet the needs of a changing country. At that time we were following trails which had been blazed by Bishop Hare and his successors. The trails led us to Indian tepees, to isolated ranch houses; our journeyings were over almost impassable gumbo roads. Bishop Burleson loved to tell the story of a trip over the muddied waters of the Missouri with an old Indian in a flat-bottomed boat pulling at a pair of ancient oars. The next month I took the same trip and found a young Indian with a new boat propelled by an Even rood motor. Thus the transition began. Before Bishop Bur-

leson resigned South Dakota, good highways had taken the place of the old trails and even the Indians came to Niobrara Convocation in Fords.

The Bishop did not take long to adapt the ways of the Church to new and changing conditions. An Executive Council was organized. Jim Miller came later as Executive Secretary and was followed by Bert Swain. These efficient business men took many burdens from the shoulders of the Bishop which left him free to plan the great work of advance.

Above all, both among the whites and the Indians, young people had to be reached and be shown ways of taking part in the growing life of the Church. This has been one of the outstanding accomplishments of Bishop Burleson's episcopate. Not only in the schools at All Saints', St. Mary's, and the other training places for Indian boys and girls but in young people's fellowships and summer conferences, the Bishop was a wise and compelling leader. He sought after and attracted young clergy and their wives to give themselves to a self-sacrificing effort to plant the Church in this new country when the frontier was making way for more settled conditions. There was a unity of Christian fellowship and common objectives, which freed us all from controversies and divisions over unessentials. Whatever differences we had were subordinated to a compelling cause and an energetic leadership which shamed us all in its untiring devotion. That Hugh Burleson died in the prime of life, still capable of his best service to the Church he loved, was due to the fact that he never spared himself.

Building upon the foundations laid by his predecessors, he continued, until today South Dakota is not only an example of the effectiveness of our work among Indians, but a challenge in winning the rural West. He leaves us for a finer service in another life. In the words of one of the Dakota's favorite hymns I am sure he would say to us *Ayapo Ayapo*, "Pass it on, pass it on."

THE EDITOR OF *The Living Church*, Clifford P. Morehouse, in a recent editorial says of Bishop Burleson:

He was an able executive, a genuine missionary and a true Catholic. Above all he was a lovable and truly Christian gentleman. Humanly speaking, the American Episcopal Church could scarcely have sustained a greater loss at this time when his energy and ability were needed to direct the carrying on of the Church's missionary work in days of adversity.

Another of our contemporaries, *The Witness*, in its issue of August 10, says:

In his death the Church loses not only a brilliant preacher and capable administrator but also one of her most picturesque personalities.

Aztec Villagers Build Parish House

**San Pedro Martir (Mexico) congregation erects
with their own funds and labor building ded-
icated on May 5 by Bishop Salinas y Velasco**

By the Rev. José F. Gomez

San Juan Mission, San Pedro Mártir, Mexico

ABOUT TWELVE miles south of Mexico City, on the newly constructed highway to Cuernavaca, is San Pedro Mártir; a small Aztec Indian village where for more than twenty-five years the Gospel has been preached by our Church.

The tiny adobe huts of this mountain village are scattered on either side of winding, unpaved roads, which all lead to our San Juan Evangelista Mission, a miniature Spanish-type church, in the center of the town. This small chapel was the only place for meetings and therefore had to serve many purposes. When several years ago an American Churchwoman visited us, she saw our great need for a parish hall and very generously made possible the purchase of a piece of ground upon which the congregation has now erected a modern building.

The congregation speaks Spanish although some of the older generation also know Aztec. Due to the lack of water in San Pedro Mártir their chief occupation, during the rainy season is farming, while that of the dry months is grazing. All the water used in this village must be carried in wooden kegs, on muleback, from Tlalpan, three miles away. The typical home of one of these natives is a one-room adobe hut, with a roof of tin, brick, wood, or dried grass. The entrance is a small door which also sometimes is the sole means of ventilation. Inside is a smooth dirt floor, a crude table set with clay dishes, a charcoal burner for cooking, and in the farthest corner a bed.

As a contrast to this mode of living is the new parish hall which was dedicated on May 5 by the Rt. Rev. Efrain Salinas y Velasco, Suffragan Bishop of Mexico.

This Indian congregation was engaged

just one year in the construction of the new building. They blasted and carried four miles the black rock for the base; they made about eight thousand adobes for the walls, besides purchasing the same number of red bricks for the six windows and two doors of the building. These same men put into position the beams, the tin roof, and laid the cement floor. To the left of the parish hall is a small room containing the first lavatory in the village. Adjacent to this is the dressing room with a door leading onto the stage of the hall.

Today this parish hall stands as a symbol of their devotion and loyalty to the Church. Poor indeed are the homes of the congregation but to their Church is given their time, their labor, and their money. From meager funds they contributed two-thirds of the entire cost of construction and with their hands they made the hall itself. (The remaining one-third was donated by loyal friends in the United States, which gifts helped us both financially and morally, giving us hope during that long year of hard work and self-sacrifice.) Not such a simple task when you remember that there is no water in the entire village. The women and children walked twice a day to a tiny creek three miles away to fetch sand (carried in bags and baskets) for the plaster.

The completed building serves manifold purposes. It is used not only for the Sunday school, the vestry, and Auxiliary meetings but also for biblical portrayals, recreation, and a health center. It is a real instrument for the upbuilding of the Kingdom of God in San Pedro Mártir.

Chinese Educator Receives American Honor

Sootsing F. C. Woo, President of St. Paul's College for Girls in Hongkong is first Chinese woman to receive American honorary degree

By Anna Jean Weigle

Editorial Correspondent, THE SPIRIT OF MISSIONS

READERS of THE SPIRIT OF MISSIONS will recall Sootsing Foonyee Catherine Woo's story of the growth and development of St. Paul's College for Women which appeared in the July, 1929 issue (pages 439-42). Dr. Woo, one of China's foremost woman educators, is spending a brief holiday in America during which she has received an honorary degree about which Mrs. Weigle, a warm personal friend and admirer, writes in this article.



SOOTSING F. C. WOO

SOOTSING F. C. WOO is the only Chinese woman to be the recipient of an honorary degree from an American university, the University of Southern California having conferred upon her in June the degree of Doctor of Pedagogy. She is also the only Chinese woman to hold the Order of the British Empire which honor was bestowed upon her in 1926 for distinguished services to Great Britain and for outstanding educational work among Chinese young women.

This little Chinese woman is typical of a group of brilliant women of the new China who are making for themselves increasingly important places in the life and thought of their land. The story of the Woo family is one of the fascinating missionary romances. The first member of the family to become a Christian was the second son of a Mandarin living in

Canton. When the young man announced his intention of embracing the Christian religion the entire family was outraged. When pleading and reasoning

failed to move him from his course, he was disinherited

and the young man fled to Hongkong. His son, Dr.

Woo's father, was given a

Western education in medicine. He had inherited all his father's visionary outlook

on life and instead of making himself

wealthy by prescribing for the rich people of

Hongkong, he spent his time among the lowly

coolie class and eventually lost his life in an epidemic.

His widow was left with four small children. But

undaunted by what must

have looked like a very black future for her, she studied midwifery and nursing and soon made for herself a secure foothold so that she was able to give her children good educations. As a little child Dr. Woo showed signs of the courageous woman she would one day become. When other young girls were thinking of marriage and homes of their own, "Katie" as she is affectionately known to her family and her friends, decided that for her there would be no marriage but a career in education which would fit her to help the girls and women of China. Without any resources, she decided that she would go to England to complete her studies after she had fin-

ished her work in Hongkong. She and her mother prayed about it. Somehow the funds came to them and Dr. Woo was enrolled in Cheltenham Ladies' College, after which she attended Oxford University, where she received her diploma.

Then began her arduous work in Hongkong. She was appointed headmistress of St. Paul's Girls' College. At first there were only fifty students, but it was not long before they outgrew their quarters. This happened again and again, until now they are housed in modern up-to-date buildings, well equipped and free of debt. There are now 350 students enrolled in the college. It is unique in that it is quite distinctly a Chinese venture. Nominally under the supervision of the Church of England, it is administered by a Board of Trustees and faculty predominately Chinese. Dr. Woo has culled the best of what she has observed in British and American education for women and incorporated it into her school. She has

laid great stress upon physical education and her school is the only one in China which has a swimming pool. Annually her students compete for swimming prizes in Hongkong harbor and they usually capture high places. She also insists upon a thorough knowledge of the Chinese classics, and her students have taken highest prizes for classical essays.

It speaks well for Dr. Woo that she has managed to engage and hold the interest and support of influential and wealthy Chinese, not only in her own city of Hongkong but throughout the world. They have the utmost confidence in her ability and wisdom, not only as an educator of the highest rank, but as an astute and capable business woman.

Dr. Woo is a Christian woman of militant faith, just and impartial in all her dealings with her associates, kindly and warm hearted, and possessed of a wholesome and healthy humor which endears her to all who are fortunate enough to call her friend.

Our Workers in Shihnan Endure Isolation

"OUR READERS should know the names of their representatives at Shihnan, which is the most western outpost of the Chinese Diocese of Hankow," says the *Hankow Newsletter*. Shihnan has lately been a post of some danger, and is always one of isolation and some hardship for persons who cannot come out over the long mountain road without expenditure of money quite beyond their means. Shihnan has been very much under the threat of communist armies established on the border of the neighboring province.

Our workers, on Bishop Root's staff, are:

The Rev. T'an Tsz-ts'en and his wife. They have a son of nineteen who has been at Boone until lately. Mr. T'an served four years as a catechist before studying for the ministry. He has been priest-in-charge since 1931.

Hu Yung-Tsz, a Biblewoman, appointed in 1931.

Li Tez-Chie, a school teacher, who has served there for more than ten years. Once he was taken by bandits and was in their hands for several weeks.

Chin Chin-San, a catechist. He also has served for ten years. He has a wife and five children.

Li Tsz-yuen, another catechist, lives with his wife and five children at the mission's only outstation, unpronounceable to foreign readers but spelled Ts'ueichiapa.

He has been in that region since 1929.

None of these workers has left his post. Their isolation may be judged by the fact that mail to Shihnan takes six days to two weeks from Hankow, even when sent by air as far as Ichang; from there on it goes by foot, on the back of a carrier.



Our Church: Its Genius and Message*

A simple terse statement prepared for distribution at the Chicago World Fair, under the direction of the Publicity Department

By Gladys Wolcott Barnes

Assistant Secretary, Department of Publicity, National Council

THE EPISCOPAL CHURCH is a part of the one Church which began some two thousand years ago when Jesus Christ commissioned His Apostles to go into all the world under the guiding power of the Holy Spirit.

Within a hundred years the Apostles or their close associates and direct followers had carried the life and worship of the Church in all directions, and had written the books and letters which we know as the New Testament.

In the third century if not earlier Christianity was in Britain, and so began the history of the English or Anglican Church through which the Episcopal Church came to America.

After twelve or thirteen centuries the English Church found it necessary to resist encroachments and claims of the Church of Rome and finally refused to tolerate them. Long before this the eastern part of the whole Church, centering in Constantinople, had resisted the domination of Rome; in 1054 communion between them was broken and to this day the Eastern Orthodox Church, numbering millions in its many national branches, is not in communion with Rome. In England, the Church brought its long protests to a head in the sixteenth century, and communion between the English Church and Rome was broken. At the same time in England many reforms were brought about, made necessary because the essential Christian faith in the course of fifteen centuries

had become obscured and overlaid with erroneous additions. This was a reform from within, which in no way interrupted the continuity of the Church or broke any of its connecting links with the earliest days.

CHARACTERISTICS

ALL THIS ACCOUNTS for the fact, which puzzles some people, that the Episcopal Church is catholic and protestant and primitive and reformed—all at the same time.

It is catholic and primitive in that it has preserved the faith and order which in the early days was taught everywhere: the threefold Ministry of bishops, priests, and deacons; the Sacraments, especially Baptism and the Holy Communion; the Creeds, as the brief record of the facts on which the Church is based; and the Holy Scriptures.

It is protestant and reformed in that it did away with the abuses of the Middle Ages, and to this day it protests the error of what it holds to be unwarranted additions and unscriptural developments.

HISTORY

WHEN ENGLISH COLONISTS came to what is now the United States they brought the Church with them and organized its temporal affairs at the same time that the Government was taking form. Most of the country's early statesmen were also Churchmen, and the governments of Church and State have many similarities, notably in their legislative bodies, which in each case have two houses. That of the Episcopal Church is called its General Convention and has

*This statement in an attractive pamphlet entitled *The Episcopal Church*, suitable for parish distribution, may be obtained from the Church Missions House Book Store, 281 Fourth Avenue, New York, N. Y., at \$1 per 100 copies.

THE SPIRIT OF MISSIONS

a House of Bishops and a House of Clerical and Lay Deputies; it meets every three years.

Missionaries sent by the English Society for the Propagation of the Gospel in Foreign Parts were responsible for much of the work of the Church in the colonies. The Church which was represented by the little group who held their first General Convention in Philadelphia, in 1785, began to spread westward with the pioneers, out over the trails of the covered wagons, up into the Northwest, up and down the California coast, and down into Texas. Seventy-five years later, when the country was torn asunder by civil war, the Episcopal Church did not divide into northern and southern sections but maintained its unity, and at the General Convention of 1865 northern and southern bishops and deputies met as before.

The Episcopal Church now has 1,320,000 communicants, 150 bishops, and over 6,000 other clergy in more than 8,000 parishes and missions. All these have the vital basic elements in common, but they also include such different points of view and such a wide variety of ceremony that visitors are sometimes puzzled and do not see the underlying unity.

ACTIVITIES

FOREIGN MISSIONARY WORK, which from the day of Pentecost has been an obligation of the whole Church, began in the Episcopal Church about 1835, and now there are more missionary bishops overseas than were in the United States a hundred years ago. In China and Japan the American bishops join with English and Canadian, with Chinese and Japanese bishops, in the supervision of national Churches in those lands.

The Episcopal Church's missionary work at home and abroad, and its national social service and religious education, are organized as departments of a National Council with headquarters at the Church Missions House, 281 Fourth Avenue, New York. The mission staff includes about four hundred Americans

and two thousand native workers in foreign fields, and nearly eight hundred in the continental United States who are wholly or in part supported by National Council funds. Hundreds more are supported locally.

FAITH AND PRACTICE

IT WAS SAID above that the Episcopal Church is both catholic and protestant; it is also both conservative and liberal. Its *Book of Common Prayer*, which has been called the greatest book in English excepting only the Bible, sets forth its services not according to any one individual opinion but by the continually studied and tested judgment of the Church as a whole. In addition, Church people hold countless informal services in church and parish house and home.

In its teaching, the Episcopal Church, trusting the guiding wisdom of the Holy Spirit, sets forth what it believes to be true moral values, and says to its children, not "You must conform," but, "For the sake of your richest and fullest development, you will wish to obey the Church's laws," and provides supernatural strength and life through the Sacraments to help in that obedience.

Believing that the Christian life should neither neglect nor over-emphasize any one aspect of Christian teaching, the Episcopal Church through the Prayer Book observes the Christian Year, calling attention in turn to each of the great events of our Lord's life and to His teachings.

It is a Bible-reading Church. In nearly all its official services there are two Scripture readings. When the Prayer Book directions are faithfully followed most of the Old Testament, practically all the New Testament, and much of the Apocrypha are read through each year.

Believing that the assured results of true scholarship can never run counter to true religion, the Episcopal Church welcomes every honest endeavor of science and learning.

OUR CHURCH: ITS GENIUS AND MESSAGE

Believing that the source and the meaning of all beauty are in Jesus Christ Himself, the Church welcomes every art and makes its services as beautiful as possible in His honor.

Teaching the sacramental principle that all physical matter is the instrument of spirit, the Church believes that spiritual healing is a natural part of its ministry.

Serving a Lord Who said, "I am the Resurrection and the Life," the Episcopal Church gives to its bereaved and sorrowful people the sure and certain hope of life hereafter and comfort now in spiritual communion and fellowship.

The Churchman looks to God not only in sorrow but in joy, believing that every good gift comes from Him and is to be enjoyed and used not selfishly, but to His glory.

OUR FAMILY

IN EPISCOPAL CHURCH parishes are found poor people and rich people; cultivated scholars and statesmen, and plain uneducated men and women; city people, business men, employers and employees, college students, and country people living in villages and on farms and ranches. There are communicants of foreign birth or parentage representing more than forty races.

Those who most love the Episcopal Church and most deeply believe in it are the most conscious of their own shortcomings and their neglect of obligations. Only the utmost devotion of every member in worship and service to our Lord, continually strengthened by His gift of new life in the Sacraments, can reveal the full meaning and power of the Church.

Bishops to Meet in November

THE PRESIDING BISHOP has issued a call for a meeting of the House of Bishops to convene in Davenport, Iowa on Tuesday, Wednesday, and Thursday, November 7, 8, and 9. The bishops will be guests of the Rt. Rev. Harry Sherman Longley, Bishop of Iowa, and the center for devotional and business services will be Trinity Cathedral, and the Cathedral Parish House in Davenport.

This will be the second annual meeting under rules of the House of Bishops adopted in 1928. Normally this session would have been held last year in Davenport at the invitation of Bishop Longley. The session was deferred, however, as the House of Bishops held a special session at Garden City, Long Island at the request of the National Council.

The Bishops will gather for a welcoming luncheon in the Cathedral Parish House on Tuesday, November 7. Organization and business sessions will follow a corporate celebration of the Holy Communion with the Presiding Bishop as celebrant to be held on Wednesday morning. A wide range of business affecting chiefly the missionary enterprise of the Church will be considered and it is expected that at the close of the session an important Pastoral Letter will be issued.

St. John's Has Colorful Commencement Day

John W. Wood addresses fifty-fourth graduation of our Shanghai missionary university, at which fifty-five students receive degrees

By Josephine E. Budd

St. Mary's Hall, Shanghai, China

ST. JOHN'S University, Shanghai, celebrated its fifty-fourth commencement on June 24. Commencements in China are far more colorful and interesting than in the United States. Where on the campuses of America, for example, would fifty-five students about to receive their college degrees, accompanied by a faculty of five Ph.D.s, fourteen M.A.s, four M.S.s, and as many M.D.s, to say nothing of the B.A.s, march to the lively tunes of a marine band? It was such a lively tune that this long line of academics soon wound its way from beneath the shelter of an age-old camphor tree, across the green turf of the campus, through the front door of the social hall, up the steps to the second floor assembly room, to seats on the platform and in the front rows of the audience.

Audiences in China are always family affairs, and commencements are no exceptions. There were "most honorable" uncles in long white silk gowns fanning small tots of three, while next to them were the sisters and cousins and aunts with many a young brother sitting at the end of the line, a future St. John's man. On long wooden benches around the sides of the room sat the more independent young gentlemen of the families, many of them already enrolled in the middle school or the college. Behind them in the

windows were hundreds of potted flowers, with now and then an electric fan trying to cool the atmosphere. On the sunny side of the room long, delicate Chinese screens reminded one most poignantly not only that this was China but also that Shanghai in June is like the tropics.

The Bishop of Shanghai gave the invocation. Then followed a most interesting list of gifts from alumni and friends: the class of 1913, celebrating its twentieth reunion, gave \$2,200 for the purchase of books; the father of one of the students offered a bridge over Soochow Creek to facilitate the

passage of students from one side of the creek to the science buildings on the other; while another graduate offered a valuable Chinese library with the money to house and maintain it.

The list of special prizes, medals, cups, and shields filled several pages in the program. There is the St. George's Cup for scholarship, the silver shield for the best all-round student, mathematics and chemistry shields, shields for interclass debates, tennis cups, prizes for fiction, shields for interclass debates in both English and in Chinese, and the Viceroy's Medals for excellence in Chinese.

The college was especially fortunate this year in having John W. Wood give the commencement address. He made an



appeal to the men not only to live bravely but to move forward with courage, to dare to face realities, and in giving themselves to their nation to remember that China needed those who would live adventurously for her.

Thirty-four of the students were given B.A.s, fourteen B.S.s, and seven received engineering degrees. The usual solemnity of conferring degrees was somewhat enlivened by the difficulty of the boys to hold on to their mortar boards as they bowed to the President in recognition of the honor conferred upon them. Many removed their caps as their diplomas were handed to them and in replacing them achieved some ridiculous angles with the tassel spreading itself out in jaunty curves. While a bow is a token of politeness to the Chinese, a good laugh is as much a part of his equipment. And rakish angles to academic caps as the students descended the steps with their diplomas in their hands only added to the delight of everybody that, at last, after four hard years of work, far harder for the Chinese than the average young graduate in America, because of the double language difficulty (advanced textbooks in science are not written in Chinese) the student had achieved his college degree.

As he went down from the platform of St. John's and out into the life of China he had one great advantage over the West: there were plenty of positions waiting for him to fill, much work to be done, and college graduates in great demand. Four-fifths of those who graduated have already obtained positions. This class seems to run to the banking business with ten going into the Shanghai branch of the National City Bank of New York. Two are to be on Shanghai newspapers, one is planning to study at the University of Edinburgh, four are teaching, two right here on St. John's campus.

Sixty-five middle school students stepped up to take the places of those in the college who graduated, making a continuous chain which goes right on strengthening understanding and friendship between East and West and preparing leaders for China. For as Dr. Wood reminded the students in his address, ten per cent of all the present day college trained students in China come from St. John's and sixty per cent of those are in high positions of responsibility: her leaders, men who are qualified to make up a "Chinese Who's Who," men who received their training and inspiration in St. John's University.

Some Recent Statistics of *Nippon Sei Kokwai*

JAPAN CHURCH AID (an English quarterly published in the interests of the Japanese Church) is the authority for this latest statistical summary of the whole *Nippon Sei Kokwai*: The ten dioceses and one missionary district, Formosa, of the Holy Catholic Church of Japan reported in January, 1932, 10,679 active communicants, known to have made their communions during the year. Baptized persons in actual touch with a church numbered 25,647. (The inclusive figure for all baptized persons is 39,125.)

The names of all baptized persons are kept on the Church registers until they die or are transferred elsewhere, but if three years pass without their being in touch with the Church, their names are put on a special register, and though they cause the workers many anxious

thoughts, they cease to be counted as actual members.

There are 209 foreign workers, clergy, laymen, wives, and single women.

Japanese workers number 357: 2 bishops, 183 priests, 38 deacons, 57 catechists, 77 licensed women evangelists. This does not include wives, who are also for the most part very helpful workers.

Adult baptisms during the year were 1,353; infants, 621. Confirmed during the year, 1,426.

Formosa, the Japanese Church's own mission field, has only five workers (three priests and two women evangelists) all Japanese; 609 baptized persons in touch with a church; 227 active communicants. There were 42 baptisms and 32 confirmations during the year.

Bishop Abbott Journeys in Primitive Ways

Bishop of Lexington penetrates to remotest coves of his mountain country to bring the blessings of abundant life to God's children

BISHOP SANFORD, in a memorable sermon preached at the consecration of Bishop Jenkins, invited the Bishops of Anglican tradition out of their palaces, down from their coaches, away from pomp and circumstance, and called upon them to mount the saddle, invade the wilderness, and become missionaries of a restored Pauline tradition. What he actually did was to declare that the American Episcopate, by doing these things, had taught our Anglican Mother a wholesome lesson and had made her again a pioneering force for Christ and His world Kingdom. Hare and Kemper and Tuttle and Talbot were marshalled among itinerants who had faced the American wilderness abreast of an ever westward moving frontier.

Here and there a bit of frontier was left behind. In our Southern mountains a whole people were passed over and well nigh forgotten for generations. It is with this region of pioneering and with one more Bishop in the saddle that these paragraphs have to do. The Bishop is the Rt. Rev. H. P. Almon Abbott; the jurisdiction is the Diocese of Lexington. In as primitive fashion as ever journeyed Hare or Kemper, Bishop Abbott is engaged in "journeyings oft." Thus he penetrates to remotest cove where God's humble children need the ministrations of the Church. Because he does, he is blessed and is proving a blessing to thousands of men, women, and children

who, because of the grim privations of our nearest frontier, know too little of life "more abundant."

THE SPIRIT OF MISSIONS frequently has told of the progress of the work among mountain folk in the Diocese of Lexington. Against tremendous odds Bishop Abbott has recruited and maintained a staff of consecrated workers for this service. He serves among them. Their people have learned to know and to love a Bishop who is at home in a saddle and unafraid on tortuous trails.

Here is a schedule for a July Sunday along the Big Sandy during which 318 people were ministered to:

9:00 a. m. Christ Church, Pikeville, Litany and Ante-Communion. 14 present.

10 a. m. Christ Church, Pikeville, Sunday school. 9.

10 a. m. All Souls', Dry Fork, Sunday school. 19.

10 a. m. St. John's, Shelbyana, Sunday school. 60.

11 a. m. All Saints', Greasy Creek, Sunday school. 71.

11 a. m. St. John's, Shelbyana, Litany and Ante-Communion. 54.

2:30 p. m. All Saints', Greasy Creek, Evensong and Sermon. 76.

4:00 p. m. Visitation, Club House, Jenkins.

7:30 p. m. St. Mark's, Hazard. Evensong and Sermon. 15.

2:30 a. m. Ninety-four mile motor ride back to Pikeville.

Work is also carried on at Collins, Verge, and Wolfpit. In this mountain country during the past eight months, ninety-three were baptised and sixty-one confirmed.



BISHOP ABBOTT ON A MOUNTAIN VISITATION

The Spirit of Missions

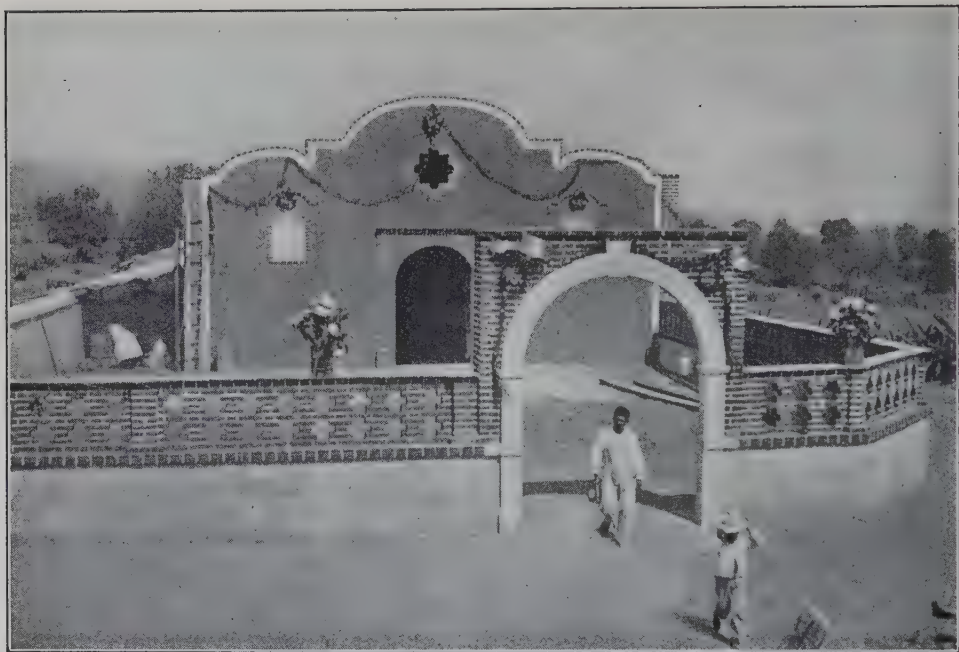
PICTORIAL SECTION

Eight Pages of Pictures from the Field



ALAB (P. I.) KINDERGARTNER BRINGS OFFERING TO MISSION

These gifts of sweet potatoes (and other foods) are bought by the missionaries, the proceeds being used to support the Church's work. It was near Alab that, when at school one day a child cried, it was found that his daily meal for the week past had consisted of one banana. From such poverty come these gifts to the Church!



SAN JUAN EVANGELISTA PARISH HALL, SAN PEDRO MARTIR, MEXICO
 On May 5 the Suffragan Bishop of Mexico, the Rt. Rev. Efrain Salinas y Velasco, dedicated this hall which was built entirely by the Indian villagers. They also provided two-thirds of the necessary funds. (See page 492)



CHURCH ARMY WORKERS WITH THE CANE LOADERS IN HAWAII
 Last year the five C.A. men in Hawaii held 1,270 services which were attended by 23,475 adults and 9,755 children. About ten thousand children also attended the religious instruction classes held in the schools



BISHOP OF UTAH LEADS PILGRIMAGE TO NATURAL CATHEDRALS

On July 23, the Rt. Rev. A. W. Moulton conducted thirty-five of his people on a 768-mile trip for outdoor services at Sunset Point, Bryce Canyon (shown here), Zion National Park, and the Temple of Zinawava



ST. PETER'S CHINESE SUNDAY SCHOOL PICNICS AT KAPIOLANI PARK, WAIKIKI

This flourishing Honolulu mission of over 250 communicants has recently secured Mrs. S. W. Chang (for many years director of St. Peter's Chinese Language School) as full-time parish worker. Mrs. Y. Sang Mark, wife of the rector, is at the left.

Glimpses of Life at All Saints'



1. 1933 graduating class of the mission schools. 2. The Bishop, the Rt. Rev. Gouverneur Frank Mosher. 3. The Red Cross Unit in the girls' school boasts one-hundred per cent membership. 4. Happy times on the school playground. 5. An unusual view of the rice terraces on the road between Bontoc and Banaue. 6. The new All Saints' Church completed last year is the center

on, Bontoc, Philippine Islands



of the mission's life. The Rev. William H. Wolfe is in charge. 7. The Industrial Building (see also pictures 8 and 12). 8. Weaving is a regular part of the girls' industrial work. 9. The girls' baseball team. 10. Games on the playground. 11. The Kindergarten. 12. Lace making is taught in the girls' school. All Saints' Mission reports 436 communicants.



ST. MICHAEL'S MISSION, ETHETE, WYOMING, CELEBRATES ARBOR DAY
 On this annual tree-planting day, each pupil in our Indian mission sought to remedy the treelessness of this region by planting a tree. Each child takes a particular interest in his tree (tagged with his name), watering and caring for it each day



MOUNTAIN MISSION SPONSORS BETTER BABY CLINIC
 State Nurse gives a demonstration to mothers on the better care of babies at Grace House on the Mountain, Virginia, where Captain and Mrs. George Wiese of the Church Army are ministering to the highland people



ALBERT AND HIS BIBLE CLASS, SAGADA, PHILIPPINE ISLANDS

Albert, one of our theological students in the Mountain Province, is already teaching his fellow men. Although about half of this class is heathen, they are all most regular in attendance upon church and class



1933 GROUP AT CINCINNATI SOCIAL WORK SUMMER SCHOOL

Twenty-four seminarians representing ten schools composed the group guided by Dr. W. S. Keller (seated third from left) in this enterprise sponsored by Southern Ohio Social Service Department and the National Council's Christian Social Service Department. (See page 519)



BRENT HOUSE Chicago, Illinois, under the direction of Mrs. George Biller, is carrying on a unique personal ministry to foreign students, especially Orientals, studying in America of which Mr. Schwenger's article beginning on page 509 is an able interpretation.

Brent House: An Experiment in Friendship

Institute of Oriental Students is center of unique work, embodying ideals of Charles H. Brent, carried on at Church center in Chicago

By Robert B. Schwenger

Fellow in International Relations, University of Chicago.

TO ANYONE WHO still believes in the eventual triumph of that first of Christian ideals, universal human brotherhood (with its implications of toleration and mutual respect), there is a fertile source of optimism and hope to be found in the daily happenings at a certain, modest, red-brick house near the University of Chicago. Down the tree-lined street and up the tulip-bordered walk, students from many lands make their way.

Young China goes laughing, for all his troubles; and there are Filipinos fairly bursting with ardent expression. A dignified Korean, a quiet Japanese, an intellectual son of India—all these, and many others, join the unusual procession.

They go for various reasons. Sometimes it is to hear a missionary speak optimistically about opportunities in other lands, sometimes to study with American friends from the old languages of the magic East, sometimes to read away an hour in the quiet library; but most often it is merely to chat together in the restful atmosphere of the big parlor where they know they can always feel welcome—and at home. Here they sympathize and are sympathized with, and discuss concernedly the awesome forces which are filling the contemporary world with militant nationalism, heavy armaments, autocratic dictators, and a thousand other obstacles to international coöperation for peace. At the bridge table, across the

chessboard, around the piano, before the fireplace, they plan together, naively, hopefully, with faith in themselves and in one another, to somehow try to change these things. Meeting thus, under conditions of the finest type of family life, they come to know one another, not as representatives of different peoples in hostile lands, but personally, as friends.

It is not by accident that Brent House at 5540 Woodlawn Avenue, Chicago,

has come to be the natural meeting place of this little group. It is a result of the attitude and spirit in which the many functions and services of the house are performed.

First of all, perhaps, Brent House is the home of the Institute of Oriental Students for the Study of Human Relations. This organization, almost as informal as its name is impressive, has evolved spontaneously, through some eight years, from a Christmas party for Oriental students given in 1925 at a former Episcopal conference center in Taylor Hall, Racine, Wisconsin. Its object is "to bring Oriental and Occidental students together and to facilitate a free interchange of points of view to the end that a fellowship based on understanding and appreciation of one another's cultural values might be established among thoughtful men and women scattered throughout the world." At least, so it was expressed by Haridas T. Muzumdar, who was the first

BRENT HOUSE, the National Center for Devotion and Conference at 5540 Woodlawn Avenue, Chicago, Illinois, is the gift of the Woman's Auxiliary to the National Council of the Church, and is operated under its direction. It is a home for building friendship and understanding among peoples of different nationalities and races through religious fellowship, intellectual activities, and social contacts. Mrs. George Biller is in charge.

chairman. The truth of the matter is that the students enjoyed coming together, profited by their contacts, and took steps to continue them. Their high purpose has been a natural result of their free association.

Since that first Christmas at Taylor Hall, students of thirty-five nationalities have been represented at the conferences. Loyal members are to be found in every important city in the Orient and in many Western metropolises, whence they keep in touch with Mrs. George Biller, general director of the conferences, and are always ready to be of service to her or to any one of the more than six hundred members now on the Brent House roll.

But statistics do not reveal the qualities of the conferences. Early each September, forty or fifty active members come to Brent House to live together for a crowded week of frank discussion. Papers prepared months in advance are read by students of the problems of international and interracial relations in our complicated modern world. With a healthy, earnest fearlessness, members challenge each speaker, ever seeking to understand. The range of the discussions is almost without limit. The value and influence of religious thought and teaching is debated pro and con. The Orientals weigh the advantages of Western industrialism against the unhappy conditions of life which come in its wake. Students of economics explain to one another what the rise of planned economies means in their various countries. Systems of government are criticised and defended. Race problems and migration problems and the results of cultural impacts—all these come in for their due treatment at one time or another. Every one says what he thinks and good-fellowship is rampant.

Each Christmas time (as guests of one who came to see them and learned to believe in their conference) the members meet again to have a holiday good time together and to continue their discussions more informally. Each national group entertains the others, giving impromptu plays, telling their native stories, singing

their folk-songs, helping their foreign friends to understand how they look at life.

But even this description does not catch the uniqueness of Brent House. Nowadays, the world is full of conferences. Not only can the student on innumerable occasions meet and discuss with his fellows from other countries, but there are marvelous places provided in every country where he can live with great numbers of them for long periods. Hardly a university in Europe or America but has some sort of an international house. New York, Paris, Berlin, and Geneva—surely these places offer something better than an Oriental student conference in Chicago! Yet any one who has lived in them understands the difference. They are highly educational, but they tend to be impersonal. They increase international contacts, but tend to accentuate national solidarity. Faced with an opportunity to subordinate national differences to individual sympathies, they often result in exaggerating petty rivalries and conflicting national ambitions. This is due to their very size. Only a genius of tact and understanding combined with great administrative ability and resourcefulness could successfully direct one of these large international student centers. Perhaps, also, the very nature of their origin has kept them from discovering and following the open secrets behind the fellowship of Brent House:

1. All persons, no matter what their race or religion, are equal. This, of course, means that they have the same privileges, the same obligations, and the same treatment in consideration of their needs. This is the simplest of the secrets and the most difficult one to know. Only a person with true breadth of mind can unconsciously observe it in all his actions.

2. Every one is naturally and intelligently interested in every one else. This means that no one goes around gushing about how interested he is. That is taken for granted!

3. No one comes to Brent House as a duty. It is an opportunity and a pleasure. Not the slightest pressure of any sort is ever exerted to make any one do anything against his will.

4. Brent House consists of its members. They plan its activities. They direct its course. They determine whether it shall continue. They want it to exist.

BRENT HOUSE: AN EXPERIMENT IN FRIENDSHIP

5. No one ever asserts these secrets unless it is necessary. Every one knows that everyone else knows them.

Finally, it must be admitted that even these rules and the limited size of the Brent House group do not fully explain it. Behind every problem of human relations, there is personality, and the Oriental students have been fortunate in having tactful and understanding, and yet determined Mrs. Biller as the guardian of their "secrets." To her and to the generous, self-obliterating persons who have enabled her to work toward her ideal, the conferences owe a large part of their effectiveness. It is for this reason, that they are such a source of pleasant surprise, not only to the casual, uninitiated visitor, but also, and especially, to the sophisticated student who has been to many international conferences and tends to be highly skeptical as to their possibilities.

When, in 1930, the Episcopal Church purchased the present home of the Institute of Oriental Students in Chicago, it provided the means of a great expansion of interconference activities. No longer is it only at Christmas, Easter, and during their September conferences that the members can get together. Many of them are at Chicago and Northwestern Universities where they can take part in, and initiate the great variety of function that is performed by Brent House. Classes are held weekly in the Chinese and Japanese languages. Visitors from everywhere, passing through Chicago, are entertained and then questioned about their interests and their works. The president of a Chinese university, a professor of Indian literature, members of the various national councils of the Institute of Pacific Relations, the leader of a Japanese political party, a missionary to Liberia, a bishop from China, these and many others have stopped to meet members of Brent House.

The Anderson Club of the University of Chicago holds its meetings there. Lectures on Oriental subjects are given by the members to people of the community. During the year ending in April, 1933, 129 meetings of different kinds, twelve of a religious nature, were held at Brent House. There were also 3,100 individual visits from students during the year.

And this is only part of the plans that the members of the Institute are making for the extension of their work. The library, which they are building up, of Oriental literature, and international relations is far from complete. They hope sometime to be able to publish a quarterly magazine. With the fall of Eastern currencies and the unsettlement of Oriental political conditions, many of the members have had difficult times finishing their studies. In the past, Brent House has been able to help some of them through troubles of this sort, and it is desired at sometime to endow a scholarship or loan fund for the purpose. Branch Brent Houses may one day be established in the Orient and in other American cities. There is no limit to the possibilities!

And to those who have helped in the past as well as to those who will do so in the future, it must be a great satisfaction to know of the little family of nations who, each Sunday in the school year, sit down to dinner quite as though it had been the custom all their lives to eat in company with Chinese, Japanese, Indians, Filipinos, Koreans, Americans, and all sorts of other peoples. There students have taught one another of the illusive and deceptive nature of all inherent superiorities, of the boundless conceit of those who judge even their fellow nations, and of the real meaning of the Great Student of human relations who taught us to pray, Our Father.

**In an early issue—Christ and the Modern World
by the Rev. James Thayer Addison**



Jottings from Near and Far



A YOUNG NURSE who hopes to be a missionary recently wrote:

I do not remember just when I first thought about missionary service. As a child I read *THE SPIRIT OF MISSIONS* which was always in our home, and was, as most youngsters, affected by the pictures and accounts of disaster and human need. I do not know why I desire missionary service unless the urge is a result of my compassion for the underprivileged, the abused, and victims of racial and social prejudice.

A MEXICAN GIRL went into an Arizona church where as yet there is no regular Mexican work, to ask if she might see the church and have its furnishings explained. When she learned the purpose of the lectern she exclaimed, "Do you mean that all your people are allowed to read the Bible?" She was forthwith given a copy which she keeps in a certain pew where she reads it almost every day.

THE YEAR 1932 was one of progress for the Church in the Diocese of Shanghai. The number of catechumens (people under preparation for baptism) was larger than ever before; the adult baptisms were slightly in excess of those for 1931; while the total of baptized Christians surpassed all previous records—8,779. Of these, just about one-half were communicants.

Our educational work not only returned to the standard of the years immediately preceding 1931, but surpassed it.

Another gratifying feature was the fine way in which contributions from the national Church were maintained despite economic conditions. The total of \$35,486 Mex. was \$10,000 Mex. more than the contributions for the year 1930 and only a shade under the total for 1931. When the disorganization in Shanghai early in 1933 is recalled it is easy to account for this slight decrease.

A YOUNG Indian national, the Rev.

John P. Aaron, after studying at Northwestern University, and the Western Theological Seminary has been ordained priest and has returned to his native land. His father gave his life as a missionary in India and the son hopes to carry on his father's work.

While at the seminary Mr. Aaron held a scholarship which has been established by St. Paul's Church, Minneapolis, for a student preparing for work in a foreign field. Mr. Aaron's successor to the scholarship is Wai On Shim of Honolulu. For a parish to maintain a scholarship at a seminary seems an excellent idea much too rarely heard of.

GIFTS FOR ADVANCE Work supplied a number of needed improvements in Arizona last year. Bishop Mitchell writes:

At our Navajo Mission of the Good Shepherd, Fort Defiance, we built the new dormitory for boys, included in the basement a new laundry, and made certain other needed improvements. These with the new equipment cost about \$22,000, all of which came either from the Advance Work Program or special gifts for particular equipment. We have now a beautiful and effective plant there. (The New York diocesan Woman's Auxiliary gave over \$16,000 for this.)

From the Advance Work Program plus local gifts we were able to build a very satisfactory rectory at Salome. (South Carolina gave nearly \$1,700 for this.) A company of ladies gave us the beautiful church here, as a memorial to certain of their friends. In this field a minister of another communion, an ex-soldier, observing the sort of work the Rev. and Mrs. Edmund T. Simpson are doing among ex-soldiers, has given us a small new adobe house with two acres of land and a well, in Quartsite, right on the new highway—has given it provided we will serve that community.

Money from the Advance Work Program and from local gifts is in hand to build the chapel at St. Luke's in the Desert, Tucson. (North Carolina gave nearly \$2,200 for this, the Woman's Auxiliary gave nearly \$900, and the Missionary District of Kyoto, \$20.60.)

For a small stone church at Holbrook, to be

JOTTINGS FROM NEAR AND FAR

built in 1933, money is in hand from the Advance Work Program and the American Church Building Fund. (South Carolina gave over \$1,600 for this item.)

At our summer center near Prescott, we enlarged the kitchen and made other improvements. At a cost of only some thirty dollars we built a beautiful stone sanctuary, the altar, cross, etc., being all stone. There were five big meetings there last summer and the prospects are that there will be a larger number this year. Practically all the amount spent was local money.

1 1 1

HENRY UMANGIL, one of our Igorot Christians writing in a recent issue of *The Mountain Province Churchman*, a small mimeographed paper published by the young people of that Province, says:

In order that you may know and appreciate the influence of the Church over different people in various places I should like to tell you what our Acupan (Balatoc) people have done to show their love of God.

Previously the people of Antamok had agreed to contribute a certain sum of money each month as a help to the Church. Thinking that we might propose the same to the people in Balatoc I went there in March to propose the idea and to receive the offering. . . . An announcement was made that the contribution was not compulsory but concerned those who feel it a joy to give something to the Church. The Igorot people were asked to contribute fifty centavos each, half of which was to pay the expenses incurred by the death of a Sagada Christian boy who had died in Acupan; and half was to be for the Church. Mr. P. Malag, a faithful member of our Church, assisted me in collecting the contributions. The gifts of the lowlanders, ranging from five to fifty centavos, amounted to forty-two pesos and fifty centavos. The Church's part of the contribution from the Igorots was just seventy pesos.

THE BROTHERHOOD of St. Andrew will celebrate the fiftieth anniversary of its founding with a national conference, September 8-10, at St. James' Church, Chicago, Illinois, where its first chapter was established on November 30, 1883. The Presiding Bishop, who is also Honorary President of the Brotherhood, will address the opening session on Friday evening (September 8) while the Bishop of Chicago, the Rt. Rev. George Craig Stewart, will be the celebrant and anniversary preacher at the Corporate Communion on Sunday. The intervening conference sessions will be led by well-known leaders on topics of vital concern to men and boys in the Church, and are open to all.

1 1 1

FROM A COUNTRY town in Japan comes this word:

Lately it has seemed to us that paganism has been rampant. We have not yet recovered from a week's solid drumming to the fox-god, which our neighbor, a rice merchant, encouraged about fifteen feet from our windows. The idea is to amuse the foxes so they will not molest the crops. The town was bedlam as the drumming was continued by shifts night and day.

1 1 1

IN THE United States there are 296 parishes of Negro Churchmen. In that number are thirty-four parishes of more than three hundred communicants, fifty-six parishes of one hundred to three hundred, and 202 parishes with less than a hundred communicants each. Negro parishes in the South number 208, and in the North, eighty-eight.



SUNDAY SCHOOL, CATHEDRAL OF ST. MARY AND ST. JOHN, MANILA

SANCTUARY

*THE joy of the Lord is your strength.
Joy is the sign of spiritual maturity.
The fruit of the Spirit is love, joy, peace . . .*

WHEN THE EMPRESS EUGÉNIE was going through one of her many bitter tragedies, she wrote in a letter to a friend: "God, in placing us here on earth, has not limited our sufferings; He has kept the joys for Himself, and wisely, for it is only our sufferings which bring us near Him."

That represents a state of mind shared, sometimes unconsciously, by too many Christians who forget that God is the author and source of all true joy, and that it is important to go to Him in our joy as in our sorrow. Joy, like grief, has sacramental meaning; its value is lost when this is forgotten.

Thou who knowest, Lord, how soon
Our faint heart clings,
Hast given us joys, tender and true,
Yet all with wings,
So that we see, gleaming on high,
Diviner things.

More than twenty of the Prayer Book Collects contain "joy" or a cognate word, and many more are written in the spirit of joy. The Psalter, among the many great emotions it portrays, gives a continually prominent place to joy; God is "the God of my joy and gladness." "My heart hath trusted in him . . . therefore my heart danceth for joy."

Behold the joy that cometh unto thee from God.

OMNIPOTENT GOD, who alone canst order the unruly wills and affections of sinful men; grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord.

LORD, MAKE US TO know the true way of life and to walk there in fidelity and joyful obedience. Grant that our spirits may ever be alert and fearless. Teach us to abhor evil, and give us faith in the triumph of thy cause in us and in the world. Bless us in our joyous and confident hope.*

*Jesus said: Your heart shall rejoice, and your joy no man
taketh from you.*

*A Swiss prayer quoted from the *Cowley Evangelist* in the *South African Church Chronicle*: "a strong and practical prayer," the Cowley editor calls it.

The National Council

Conducts the general work of the Church between sessions of the
General Convention and is the Board of Directors of
The Domestic and Foreign Missionary Society

THE RT. REV. JAMES DEWOLF PERRY, D.D., Bishop of Rhode Island, *President*

LEWIS B. FRANKLIN, D.C.L.

First Vice-President

Second Vice-President and Treasurer

Foreign Missions, Domestic Missions,

Finance

Religious Education

Publicity

Christian Social Service

Field

THE REV. FRANKLIN J. CLARK, *Secretary*

TWO COMING EVENTS in the corporate life of the Church have deep significance for loyal Churchmen. In order of time they are the meeting of the National Council to be held at the Church Missions House in New York City, October 11-12, and the annual meeting of the House of Bishops to be held in Davenport, Iowa, November 7-9.

The National Council will convene in accord with its regular quarterly schedule, which, however was broken in the spring in the interest of economy. Most matters that might have had consideration then were affected by the visit of the Presiding Bishop to the Orient and can now be approached in the light of his observations. At the coming session the greatest importance will attach to the meeting of the Department of Foreign Missions. Bishop Perry's studies have been entirely in this field and important recommendations will beyond doubt be presented by him to this group. Here, of course, is the very core of National Council responsibility, and in these grave days when the

missionary enterprise challenges Christian zeal and loyalty, each problem faced, every decision reached, will mean much to the successful furtherance of our chief and only concern, the furtherance of the Kingdom of God among men over all the earth.

The National Council will feel deeply the death of Bishop Burleson. Himself a consecrated missionary he had become spokesman for the whole range of our missionary activities. Sor-

rowfully indeed, effort will be made to close the gap caused by the absence of this leader, summoned so suddenly from his ambassadorship upon earth. He conducted and directed so wide a range of activities that his death affects in very practical ways, almost every phase of the corporate life of the Church.

The House of Bishops bears no actual relation to the National Council and meets in response to its own decision that annual sessions be held. Inevitably missionary problems faced first by the Council will reach the Bishops and a combined judgment will insure wisdom.

FOR THE NATIONAL COUNCIL

ALMIGHTY Father, who dost order all things in heaven and earth; Grant to us the grace and guidance of Thy Holy Spirit. Especially we pray for Thy Church and its National Council, that with wisdom, faith and courage we may go forward in service to a bewildered and distracted world. May the light of Thine eternal purpose shine upon our onward path, directing our steps, controlling our wills, and inspiring all our efforts, to Thy glory and to the upbuilding of Thy Kingdom; through Jesus Christ our Lord. Amen.

Domestic Missions

Executive Secretary

A CHURCH INSIDE a church is a little unusual. The only instance which comes immediately to mind is the original sanctuary of St. Francis of Assisi which stands within the modern basilica. But now we have one in America! The Rt. Rev. Fred Ingley tells of the opening of a chapel built inside the church at Leadville, Colorado. Years ago this was a large and thriving mining town with four hundred and fifty communicants. There are now forty-five, yet they are going on with quiet determination, three or four women conducting the Church school and preparing candidates for baptism and confirmation. Heating the big church was a problem, as Leadville is two miles high, but the people have met the situation by building a chapel inside the church, without marring the architecture in any way. The devotion of this congregation is something of which to be proud.

ST. LUKE'S MISSION at Tanners Ridge, an extremely isolated post in the Blue Ridge Archdeaconry of Virginia, needs a victrola and records. Anyone who has such an instrument in good condition which he can spare should communicate with Janet E. Walton at Stanley, Virginia.

IN SPITE OF HARD times the Bishop of Arizona (Walter Mitchell) finds many encouraging things to report concerning the work in his district. Here is one from the Clifton-Morenci field. Clifton is the smelter town and Morenci the copper mining town of the Phelps-Dodge Company near the New Mexico line. Both are closed and, undoubtedly, will remain so for some time to come, but the people are still there. Recently, without any outside help, they built a very nice chapel in Morenci. Clifton is the county seat and the center of a big cattle country. The Church means to stand by as

long as the people are there. The Rev. G. O. T. Bruce has done exceptionally fine work, especially among the young people. He is the only minister left in Morenci and I suspect will shortly be the only one left in Clifton. Recently we were petitioned by some forty families of Mexicans to take them over.

THE BISHOP OF North Texas ministers personally to small groups. Recently he drove twenty-five miles, and the Rev. Lewis L. Swan drove about twenty-five miles, meeting according to plan at a place called Goodnight. From there they drove together six miles farther to a ranch where Mr. Swan presented the ranchman and his wife for confirmation.

THE DIOCESE OF FOND DU LAC has relinquished during the present year the aid which it heretofore received from the National Council for five rural stations and five outstations (non-Indian). Notwithstanding present hardships the Rt. Rev. Harwood Sturtevant says of one mission: "The little frame church is filled every Sunday". Of others he adds:

Another holds its own in spite of a constantly moving population; another is especially successful in reaching the men of the community; another has just had the largest confirmation class in many years and is doing social service work among boys and men; and at another the people flock to anything given in the name of the Church.

A HEARTENING MESSAGE has come to us from the Bishop of Nevada:

I have returned from an extensive journey around the district with many reasons for gratitude. The clergy and women workers are showing challenging faith and courage in the face of hard conditions. True, salaries are badly in arrears in some cases, but the men are uncomplaining. As one remarked to me: "We shall all stick to our tasks and sink or swim together." In such times the need for the Church increases.

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

IN JULY, 1931, THE SPIRIT OF MISSIONS contained a statement about the martyrdom of the Rev. Feng Mei T'sen and invited members of THE SPIRIT OF MISSIONS family to share in establishing a memorial fund. Its purpose was to provide a modest annual allowance for Mrs. Feng and her children, so long as such aid might be necessary. It is a pleasure to say that \$2,647.24 was given for this purpose. When the fund was started Bishop Roots felt that it would be desirable to have at least \$10,000 Mex. The great fall in the price of silver in 1931 and 1932 has made possible the provision of the foregoing amount for approximately one-half the gold amount that \$10,000 silver would have cost in 1930 when the fund was started.

The \$2,647 gold has been forwarded to our treasurer in China. It will exchange for approximately \$12,000 Mex. which will be invested in sound securities in Shanghai. From the income fifty dollars Mex. per month will be paid to Mrs. Feng, during such time as her children are unable to care for her. When the income of the fund is no longer needed for the proper care of the Feng family it will be used to help develop a suitable pension fund for the Church in China. Bishop Roots joins me in sending heartiest thanks to all who have shared in this successful effort.

MUCH TO THE satisfaction of Bishop Binsted of the Tohoku, Japan, Dr. J. Inoue, a former president of the Tohoku Imperial University at Sendai and a member of the Christian Church, has accepted the Bishop's invitation to make a speaking tour of more than two weeks' duration, visiting all the larger stations in the diocese where our Church is at work. Recently a student in the medical

department of the university paid his own fare and used his vacation in making addresses on Christian faith and living to the young men in this district. It is a great help to the work when the laymen feel such a responsibility for evangelistic work. "I sometimes think," says the Bishop, "that addresses made by a layman of his standing are more effective with non-Christians than the usual type of mission sermons."

Bishop Binsted, looking back over the four years of his episcopate, remarks:

The work grows more delightful every year and brings new joys with added experience. If anything has been accomplished during the past four years, it has been due to the hard work and coöperation of both the foreign and Japanese staff. At present there are no clouds on the horizon and I look forward to another very happy year in the Tohoku.

PARISH WORK GOES on splendidly," says the Rev. B. L. Ancell of Emmanuel Church, Yangchow. "About twenty men and boys have become enquirers during the year, and many more women than men. It has become 'the thing' for Yangchow young men to attend morning service at Emmanuel Church, and we have them in considerable numbers, varying from some twenty to forty each Sunday. Two weeks ago we had a curious experience. A highly educated young man, a stranger to me, had been brought to church. He followed the service in the Prayer Book, guided by a Christian friend. Singing the *Venite*, when they came to the words, 'For he cometh, he cometh to judge the earth,' he cried out, so loud that I heard him from the chancel, 'Mercy! mercy! I am afraid!' He simply dropped down in his seat, and knocked his head on the pew, cutting his forehead. His friend who took him home told me that the man said that when he came to that 'judge the

earth' sentence, he became wildly frightened, his friend could not tell why. (One of the boys in our day school said the next day, 'I reckon he thought Jesus was going to cut his head off!') The man has not come again, and the family won't let us see him."

WUSIH *Sketches* by Mary W. Lee contains some of the most delightful bits of missionary experience that have come my way in a long time. In a pamphlet of forty-eight pages, Mrs. Lee has included a most interesting group of pen pictures taken out of real life, Chinese and missionary. Writing as she does from the background of more than twenty years of life in China as the wife of one of our medical missionaries, Mrs. Lee has deftly and alluringly described some of the occurrences, grave and gay, that make up the life of those who are giving their best to China. The new missionary will be interested in knowing some of the forebodings of a recruit of twenty-five years ago. The Bicycle and The Shrieking Siren describe life and the administration of justice according to Chinese standards. The adventures of the hospital motor boat in rescuing in war time over zealous and unwisely courageous women missionaries of other missions, are graphically told. After reading the account of the repeated singing of Christmas carols early on Christmas morning, one can sympathize with the tired doctor who at four a. m. vowed, "Just one more carol and I'll head the next anti-Christian movement in China." Even in the siege of Wusih, Mrs. Lee helps her readers to understand how far experience and good humor go in helping one to keep one's poise under trying conditions.

I certainly hope that Mrs. Lee will let us have some more "Wusih Sketches"* in the not distant future. Meanwhile those who send ten cents to The Book Store, 281 Fourth Avenue, for a copy of this installment, will think that they have had their money's worth many times over.

*Mrs. Lee has written a new story, *Old Small Goes to the Country* which THE SPIRIT OF MISSIONS expects to publish in an early issue.—Editor.

With Our Missionaries

ALASKA

Alice Hanson sailed July 26, on the *Alaska* from Seattle, to take up work at Fort Yukon. Dorothea McKinley going to Anvik, sailed July 29, on the *Aleutian* from Seattle.

BRAZIL

The Rev. Raymond N. Fuessle and the Rev. Martin S. Firth, new appointees, and the Rev. Orlando Baptista, and the Rev. J. K. Appell, returning to Brazil, sailed August 5, on the *Western World* from New York.

CHINA—HANKOW

Sister Ursula Mary, returning to Wuchang after furlough, sailed August 4 on the *Malolo*, from San Francisco for Honolulu, and on August 17 on the *Empress of Canada* from Honolulu to Shanghai.

Venitia Cox returning to Wuchang after furlough, sailed August 12 on the *Empress of Canada* from Vancouver.

Norman F. Garrett sailed August 12 on the *Empress of Canada* from Vancouver, to take up work in Hankow.

The Rev. and Mrs. H. A. Kemp, and their son Robert, arrived in Vancouver on the *Empress of Japan*, July 10, on regular furlough.

CHINA—SHANGHAI

Mr. and Mrs. J. R. Norton and child arrived in New York on the *Anna Maersk*, August 6, on regular furlough.

The Rev. and Mrs. M. H. Throop and four children, arrived in Vancouver on the *Empress of Japan*, July 4, on regular furlough.

The Rev. and Mrs. E. R. Dyer and two children arrived in New York on the *Sumaria* from Southampton, August 12. They came on regular furlough via Europe.

The Rev. and Mrs. John Nichols, and Claire Nichols, sailed on the *President Hoover* from San Francisco, August 11.

Prof. and Mrs. John Ely, and Francis W. Gill, returning after regular furlough via Europe, sailed on the *President Hoover* from San Francisco, on August 11.

Dr. and Mrs. J. C. McCracken and four children, returning after regular furlough, sailed August 12 on the *President Jefferson* from Seattle.

Louise Hammond arrived on furlough, in Chicago on July 24.

JAPAN—KYOTO

Margaret Hester returning via Europe, after furlough, sailed on the *Empress of Canada*, August 12.

PHILIPPINE ISLANDS

The Rev. and Mrs. R. F. Wilner and three children, returning to Baguio after furlough, sailed on the *Thurland Castle* from New York, August 16.

Christian Social Service

THE REV. C. RANKIN BARNES, *Executive Secretary*

THERE ARE SO many serving in the name of the Church, and so few lives changed. Although our clergy have learning and background, they are not astonishing anybody, and our ministry is almost devoid of challenge. When H. G. Wells made his selection of the ten greatest figures in history, his choice was made from those who "took little from the world and gave much." Too often our clergy come to be ministered unto and not to minister, seeking preferred seats in the house of the Lord. This was the note sounded by Bishop Hobson in his Quiet Day meditations which opened the eleventh annual Summer School of Social Work for Candidates for the Ministry and Junior Clergy that is conducted under the joint auspices of the Department of Social Service of the Diocese of Southern Ohio and the Department of Christian Social Service of the National Council. It is in order to provide the necessary background for a ministry that will astonish people and change lives, and to provide the occasion for carefully supervised laboratory work with souls, that the summer school is held.

This year ten seminaries were represented by a group of twenty-four men, carefully selected from a larger number of applicants than ever before. They were a keen group of men who are all looking forward to a ministry that will leave the world better than they found it. They all engaged in over a score of practical and challenging tasks, which provided an insight into the pressing social problems that must be faced if their ideals are to be realistic and practical.

Two new assignments were held by our men this year. It has been felt by many people in the Church, particularly by members of the Church League for Industrial Democracy, that our clinical training of theological students is not complete without more active contact

with organized labor and the problems of the worker. It seems particularly fitting that in this time of great economic stress, we were able to make a beginning toward filling this need.

The first of these assignments was with the Cincinnati Consumers' League. Many socially minded people throughout the nation have wondered whether the State-City Employment Bureaus in their respective communities are effective in preserving the self-respect of applicants and in providing the employer and the worker alike with a placement service giving the very best results to both. Frances R. Whitney, secretary of the local Consumers' League, planned a survey of the work of the Bureau in order to evaluate its local social effectiveness.

This vital piece of research was carried on by Raymond E. Maxwell, a middler from the Episcopal Theological Seminary. "Max" graduated from Haverford College in 1931 and has a background of experience with the Quakers. He spent one of his summers while in college on one of their well known Peace Caravans, discussing with Church and student groups the religious aspects of disarmament and pacifism. Following his graduation from college he was a teacher of English to Arabian boys in the Friends' School near Jerusalem.

In his work at the State-City Employment Bureau, Max looked out for the human values at stake. The economic curse of unemployment is apparent when we read the statistics, but the spiritual curse is not known until we regard it as a human problem involving the spiritual and moral well-being of millions of individuals. The millions of people who want work and cannot find it are not merely waitresses and firemen and clerks. They are much more: they are people, people made in the image of God. Therefore, they must not be treated merely as things for sale or rent, or as bargains on

THE SPIRIT OF MISSIONS

a cheap market,—unless we are willing to aid in the hampering of God's purposes. It is not Christian to hire a "nice girl" just as one would buy a "nice car." They must be recognized as having lives of their own which must be lived. That is why it is a matter of profound Christian concern when people order one servant, or two, in the same unconcerned way that they order one or two cases of baked beans.

We had another new job this year in which we tried to get a better understanding of union organization and to do a little "spade work" with organized labor itself. Though some might object to the idea that sweatshops and labor unions are associated with religion, the President of the United States in his Industrial Recovery Act, Section 7, reminds us of the great importance of the economic factor in bringing about a better social order. Sweatshops, labor unions, strikes, and injunctions,—these are all tied up with the reality of our petition, "Give us this day our daily bread."

So we placed a middler from the Virginia Seminary, William H. Kirk, a 1931 graduate of Amherst, with the Amalgamated Clothing Workers of America. "Bill" (as he is affectionately called by his colleagues and workers) has a background that served him in good stead. He was literally "turned loose" in the office of the Union as well as in field work under its direction. The Amalgamated is an outstanding organization in the men's clothing industry, and one of the most enlightened and active labor groups in this country. The entire summer school group has profited by the fact that the Amalgamated opened its doors and took Bill into all its problems. This was the first time that one of the students themselves, through first-hand contacts with the very nerve-center of labor, was able to present to the group such

matters as wages and hours of labor, compensation for injuries, forced unemployment, and grievances. It is clear that the Church can no longer ignore these practical matters with a clear conscience.

The other agencies in which men worked were: the social service departments of the Children's Hospital, the Cincinnati General Hospital and Longview Mental Hospital, the Associated Charities, the Juvenile Court, as well as the Court of Common Pleas (Juvenile and Adult Probation Officers), the Cincinnati Workhouse (prison), the Department of Public Welfare, the Ohio Humane Society (dependency and illegitimacy), the Negro Civic Welfare Association, and the Central Mental Hygiene Clinic.

The men attending the 1933 summer session were: William H. Kirk, New Castle, Pa.; Thomas P. Simpson, Knoxville, Tenn.; Homer N. Tinker, Houston, Texas; George P. Huntington, Providence, R. I.; David W. Yates, Charlotte, N. C.; Peyton R. Williams, Richmond, Va.; James DeWolf Perry, jr., Providence, R. I.; Gregory L. Lock, Fort Thomas, Ky.; Raymond E. Maxwell, Greensburg, Pa.; John F. Kolb, Boston, Mass.; Nathaniel N. Noble, Syracuse, N. Y.; Richard S. M. Emrick, New York, N. Y.; Frank Van D. Fortune, Wooster, Ohio; William O. Hanner, Chicago, Ill.; Raynor D. Taylor, Los Angeles, Calif.; William W. Lumpkin, Columbia, S. C.; Romnaldo Gonzalez Agueros, Spain; Thomas D. Byrne, Mobile, Ala.; James H. Jacobson, Chicago, Ill.; George B. Wood, Malone, N. Y.; William R. Webb, Sharon, Pa.; William Draper, Charlotte, N. C., and Alexander Winston, Seattle, Wash.—WILLIAM S. KELLER, M.D., *Director, Cincinnati Summer School in Social Service for Candidates for the Ministry and Junior Clergy.*

NEXT MONTH—*Case Work and Spiritual Development* by Mary S. Brisley—*The first paper in a new series on current social topics selected from addresses at the annual Episcopal Social Work Conference recently held in Detroit.*

Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

College Pastors Conference Held in Evergreen, Colo.

THROUGH THE generosity of the College of Preachers, fifty-five student pastors from thirty States, received special preparation for the coming college year at the Conference of College Pastors, held during the month of July in Evergreen, Colorado, under the direction of the Rev. D. A. McGregor, assisted by the Rev. Thomas H. Wright.

The conference was divided into four sessions of one week each. The same schedule was observed during each session as that used by the College of Preachers in Washington. Each day began with the Holy Communion at half-past seven o'clock; Morning Prayer at nine-fifteen was followed by a Meditation. The first lecture hour began at ten o'clock; then an hour of group discussion. After noonday intercessions, the conference met as a committee of the whole to discuss the findings of the various groups. The afternoons were given over to recreation with the men returning to the chapel at half-past five for Evensong. The evening session began at seven-forty-five with a lecture by the leader for the week; at the conclusion of which general discussion took place. The day closed with Compline.

During the month four leaders presented to the college chaplains the fundamental subjects to be considered. The first week was led by the Rev. John Crocker of Princeton University, who lectured on The College Community and the Christian Life. Mr. Crocker offered a clear analysis of the essentials of the Christian Gospel and stressed the importance of an honest and well thought out presentation of those essentials to the college student. He expressed the urgency of that task since through Christianity alone can men escape "broken, thwarted, and abnormal lives." He made the conference keenly conscious of

the tragedy which youth almost inevitably meets when it tries to play the game of life "without knowing where the goal posts are." In contrast with this, Christianity offers a natural, normal, and full life. "In presenting the Christian Life to students," Mr. Crocker said in conclusion, "we must show them that we ourselves keep near to Christ by a disciplined life of meditation and prayer."

During the second week, Professor Wilbur M. Urban of the Department of Philosophy at Yale University, led the conference on The Faith of the Church and Modern Thought. He began his course with a group of searching lectures analyzing the findings of leading modern thinkers and investigators in the physical sciences, philosophy, and the human sciences. In the closing lectures he defended the thesis that the faith of the Church is perfectly at home and valid in the world of modern thought. Professor Urban held that the faith of the Church is essential to the validity of the most cherished contentions of science and to the deepest ethical aspirations of the human mind. The presence and leadership of Dr. Urban was a challenge to those present to think creatively that they might meet better the intellectual problems of the college campus.

The Director of the Conference delivered lectures during the third week. His general subject, The Gospel of the Kingdom, related itself to the college student and to modern scientific thought. After stressing the essential social structure of all religion, and especially of Christianity, he developed the thesis that the Church is God's plan for the salvation of the world, and that it is itself Emergent Life.

The last week of the conference was led by the Rev. Leroy S. Burroughs, Student Pastor in Iowa State College,

who lectured on the Pastoral Ministry. Drawing from a rich field of fifteen years' experience as a college pastor, Mr. Burroughs presented his course under the subjects of Problems of College Life, Personality Problems, Vocational Guidance, Worship and the Student, Graduate Students and the Faculty, and Organizations for College Work. The conference was especially indebted for his practical suggestions for the betterment of our work.

Many times during the conference the need for better coöperation between the home rector and the college pastor was emphasized. During September many hundreds of our young men and women will leave their home parishes to enter college towns. Unlike the home rector, the college pastor has a whole new group of young communicants suddenly appear at the beginning of each college year. Often he knows none of them and he has the stupendous problem of getting acquainted with them all as soon as possible. It would be of inestimable value to the college pastor if the home rector would send to him during the early part of September (before the opening of college) the names of his boys and girls who are attending college and any other information which would assist the college pastor in his endeavor to help these young people during their college life. Has the boy or girl been confirmed? Has he been unusually active in the life of the Church? Has he been a server? Has he been a crucifer? Has he (or she) taught in the Church school? Will he or she have great difficulty mixing and becoming acquainted with their fellow-students? Is there any information which you, his rector, should pass on to one who hopes to minister to him during his college life within the Church? Such information is always of tremendous help to the college pastor.

Any rector can find the college which his boys and girls will attend and the name and address of the college pastor who is attempting to minister to them by referring to pages 178-184 of *The Living Church Annual*.—THOMAS H. WRIGHT.

Missionary Education

THE REV. A. M. SHERMAN, S.T.D., *Secretary*

CHRIST AND THE MODERN WORLD

WE BELIEVE THE Church is on the edge of the greatest opportunity she has ever known. Our missionary work today is not, as in the early centuries, with pagan hordes in Europe nor so much (as in the last century) with great opposing religions in the Orient, but rather with great social areas; the disintegration of family life, war preparation, corruption in Government, industrial and economic injustices, and the forces of secularism throughout the world. All these things constitute the paganism of our day: for Christ is excluded from those areas of life which need Him most.

Orient and Occident, the task is the same. "There is no longer any such thing as foreign missions," says John Foster in *The Chinese Church in Action*. "There are two forces fighting throughout the world for the world's soul: religion and irreligion, Christianity and Godlessness. . . ."

Some have considered that our theme for mission study this year is too difficult. We hope it will not be lightly dismissed as an impossibility on that ground. There is no need of unnecessarily frightening people by calling a group a discussion class. Dr. Sailer has reminded us that it is possible to start a discussion in almost any group if the leader will begin on the thinking level of the class.

In the *Leader's Manual* prepared for this course (ready early in September, price 25 cents) we have aimed to prepare material for varying groups. Much more material is provided in the *Manual* than can be used in the six brief sessions outlined. Adult groups differ so widely in their ability, in their general background, in library and reference facilities, and in willingness to work that a variety of questions varying in difficulty and a variety of assignments and references have been given in order to meet the

needs of all. It is not necessary to follow the manual literally. It is hoped, however, that something will be found of value for each session even if only as a starter in suggesting lines on which the leader may plan the sessions to suit the needs of his particular group.

After we have done all we can to make the course usable we must admit it is a difficult theme but it is not a bit more difficult than the world in which we live. We have to live in the modern world and as Christian disciples we have to change it for the better, and in order to do both of these things we shall have to do some real thinking about it.

Communists, many of whom have had no more scholastic opportunities than the average member of the average parish group, do a lot of hard thinking about life because they are tremendously in earnest. A surprising amount of "intellectual indolence" marks the attitude of the general run of us on religious, moral, and social questions. Our Lord commands us to love God with all our mind as well as with all our heart, soul, and strength. Surely this means thinking on the problems of our modern world and their Christian solution.

The aim of the course is to awaken in individual members of the Church a realization of the new world in which we are living; of the inefficiency and immorality of many of our old institutions; of the presence and power of our living Lord, and to deepen the sense of responsibility for sacrificial thought and service in coöperating with Him in making a better world. We shall try to find out just what this responsibility is and how we may meet it.

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A LITTLE BOOK full of help for leaders of mission study discussion groups has just come from the pen of T. H. P. Sailer, who has already produced much useful material along these lines. It is called *The Leadership of Adult Mission Study Groups* (25 cents). The contents are:

1. Why Missionary Education for Adults?
2. Facing the Situation

Congratulations

DURING SEPTEMBER, thirteen of our bishops will observe the anniversaries of their consecration to the episcopate. To them THE SPIRIT OF MISSIONS offers heartiest congratulations. They are:

September

11. Ernest V. Shayler, Bishop of Nebraska, 1919.
15. George W. Davenport, Bishop of Easton, 1920.
21. *St. Matthew's Day*—Joseph M. Francis, Bishop of Indianapolis, 1899.
22. John C. Ward, Bishop of Erie, 1921.
27. Arthur C. Thomson, Bishop of Southern Virginia, 1917.
29. *St. Michael and All Angels' Day*
Theodore DuBose Bratton, Bishop of Mississippi, 1903.
James R. Winchester, Bishop of Arkansas, 1911. (Retired 1931).
Charles Fiske, Bishop of Central New York, 1915.
Edward T. Demby, Suffragan Bishop of Arkansas, 1918.
James E. Freeman, Bishop of Washington, 1923.
John D. Wing, Bishop of South Florida, 1925.
John B. Bentley, Suffragan Bishop of Alaska, 1931.
Efrain Salinas y Velasco, Suffragan Bishop of Mexico, 1931.

3. The Leader and His Preparation
4. Objectives of Group Meetings
5. Methods for Groups Unaccustomed to Outside Preparation
6. Methods for Groups Accustomed to Outside Preparation

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THE TWO MISSION study courses prepared for last winter, China, and the American Indian, are still fresh and vital subjects and will be as interesting and timely this next year as last. If you have a group which has not studied either of these two topics and wish a course supplementary to or in addition to *Christ and the Modern World*, we recommend them to your consideration.

Department of Publicity

THE REV. G. WARFIELD HOBBS, *Executive Secretary*

HOW MAY A PARISH get a bulletin board in these difficult times? What sort of board should it get?

Grace Church, Mount Airy, Philadelphia, answered the first question by suggesting that a good, permanent bulletin board would be a dignified and useful memorial. The board was given and when installed carried a small copper plate indicating that it was the gift of one of the congregation in memory of his son.

The parish wanted a bulletin board that could be used as an educational medium as well as to announce services. Accordingly, the board was designed with these two purposes in mind. It is a substantial copper board, with rustless steel supports grounded in concrete, automatic electric lighting, and backed by a planting of small evergreens which makes it a most attractive feature of the church lawn.

The board is equipped with the usual arrangement for movable letters, and service notices are posted in the ordinary way. But this back is interchangeable with a second back-board, consisting of a lower section taking two-inch movable letters, and an upper section of felt-covered corkboard, to which various exhibits, posters, special notices, informational and inspirational material may be thumbtacked.

It is an unusual combination of beauty and utility, and has provoked much favorable comment. Parishes desiring to secure boards may obtain information from the Department.

COMMENTING ON THE News Notes issued by the Department, the Rev. W. J. Brown, says to his people:

From time to time we have printed notes concerning the work of the Church beyond our own parochial borders. This is done not primarily in order that you may know how the money which we contributed for such work is being spent or the return we receive thereon, but rather that you may realize your sense of fellowship with the whole Body of Christ and may more adequately fulfill your privilege of membership in that Body. Don't just read the notes through and then toss the paper aside. Read of the aspirations, the successes, the needs of your brethren and make them the subject of your intercessions. We wish it were possible for the National Council which furnishes this information to provide every member of the parish with a copy of them. They would greatly stimulate our prayers, our knowledge, and our pocketbooks. How little we know concerning our brethren that are afar off. How much for our own souls' health we need to know.

THE GIRLS' FRIENDLY Society believes in publicity. Its newest idea is a publicity contest with prizes for scrapbooks, posters, and pictures concerning all diocesan and regional events for three months. The standards for judging the exhibits are deserving of mention:

POSTERS will be judged for effectiveness, that is, accomplishment of purpose; originality; color combination; visibility at a distance of thirty feet.

SCRAPBOOKS will be judged for variety and amount of branch publicity; attractive or striking color use in printed or mimeographed material; interesting and worthwhile news of branch activities; originality; effectiveness; neatness.



A DOUBLE-PURPOSE BULLETIN BOARD
This board, given as a memorial gift, has proven a valuable parish asset

The Field Department

THE REV. BARTEL H. REINHEIMER, D.D., *Executive Secretary*

THE PREPARATORY period for the annual Every Member Canvass corresponds pretty closely with the football season. It would undoubtedly be silly to attempt to see any similarity between the two enterprises, but there is one thing about the development of a football team that does emphasize an essential point about the Canvass in every parish.

Although there will be many stars of the past two football seasons returning to play on this year's teams, every one of the hundreds of squads will begin the season doing the same thing. The first two or three weeks will be devoted to a monotonous rehearsal of fundamentals. No man because he has been the star of a former season escapes this drill.

So every parish Canvass that hopes to be successful must begin with a consideration of fundamentals. There is a monotony about it. The organization and preparation of the congregation are pretty much the same from year to year. The parishes that have made the Canvass work consistently are those where the rectors and lay leaders have performed this "drudgery" conscientiously.

There are still many parish leaders who are looking for "trick plays" to put over a successful Canvass. Every school boy knows that "trick plays" work best for the team that is well grounded in fundamentals.

The system of those who have turned out winning parishes year after year deserves wider recognition and adoption. It consists largely of two things.

In the first place it provides for a forceful presentation of the motives and operation of the missionary program commanded by Christ—*Missionary Education*. The Master's Great Commission, "to preach the Gospel to every creature", provides us with more than fifty per cent of our justification for asking the members of the Church for the financial support of its program.

But the promotional value of missionary education is not its only significance. If there were not a penny to be raised this autumn for parish budgets and the Church's Program, Missions would still be the most appropriate topic for study and preaching. *Re-Thinking Missions* has provoked a wider interest in the matter than has prevailed for a generation. On its positive side, at least, it has called attention to the fact that we have outgrown many of the older sanctions for foreign missions and that, as yet, we have not utilized in any effective way the new sanctions that have developed in the meantime. The missionary education of this autumn must take the form of a restatement of the Great Commission in terms of its new sanctions.

The second element in the system of those leaders who turn out winning parishes is education in *Christian Stewardship*. This Christian stewardship, after all, is merely the living of the Gospel we carry to others in the Great Commission. The latter must sound rather insincere to the Oriental without a demonstration of the former in social, economic, and political relationships.

The economic and much of the ethic of the Church as the Kingdom of God on earth, is bound up in the practice of Christian stewardship. It furnishes what other justification we need in asking for the support of the parish budget and the diocesan and general Church programs.

As in the case of the restatement of the Great Commission, there has been no more appropriate time in a generation for an outspoken preaching of Christian stewardship than the autumn of 1933. The world and our country, we hope, are emerging from the greatest of all depressions and we still seek permanent solutions. The answer of the Christian Church must be an appeal for a larger recognition of the stewardship of Christ in human relations.

THE SPIRIT OF MISSIONS

No one knows better than the officers of the Field Department of the National Council that if there is the proper kind and sufficient amount of education in missions and Christian stewardship, almost any old sort of a parish will put over a successful Canvass. While on the other hand, if there is none of this religious education, all the devices suggested in the handbooks will not work and should not work for a parish that considers itself part of the Church of Christ.

PROGRAM LITERATURE—1933

EDUCATIONAL

General Church Program 1932-1934, and Triennial Report, 1929-1931. Free.

Horizons (2172). Free.

A presentation of the central theme of the Every Member Canvass of 1934. For the clergy and other diocesan and parish leaders.

What Matters in Missions? (958). Free.

A reprint from *The Christian Century*.

Earmarked for the Kingdom (2166). Free.

Containing the Budget Dollar and information on the Church's financial policy. For general distribution.

Income and Expenditures (Bulletin 73). Free.

Income and Expenditures for 1932, also the Budget and what the Dioceses expect to pay for 1933. Issued by the Finance Department. For clergy and lay leaders.

Wall Maps. (Size 35x53) 50 cents each.

- (1) The Episcopal Church within the United States.
- (2) The Episcopal Church Around the World.

Church Organization Charts. (Size 34x44). 35 cents each, \$1 a set.

- (1) The National Council, (2) Typical Diocese, (3) Typical Parish

Our Expanding Church by James Thayer Addison (2149). 25 cents.

A mission study book. Motives, achievements, problems and opportunities.

Our Heritage by F. W. Creighton. \$1.

A presentation of the domestic missionary work of the Church. For reading as well as study.

The Never Failing Light by James H. Franklin. Cloth, \$1; paper, 60 cents. Leaders' Manual. 25 cents.

Theme book on the subject of Christ and the Modern World.

ORGANIZATION AND METHODS

Two-Fold Pledge Card (2051). Free.

Is Your Parish Worth Supporting? (2171). Free.

For the clergy, vestrymen and other parish leaders.

The Diocesan Field Department (2161). Free.

A handbook on diocesan organization for promoting the Church's Program. For bishops and diocesan field department leaders.

The Conservation of Spiritual Resources Through the Annual Every Member Canvass (2162).

A handbook for the preparation and conduct of the Canvass in a Parish. Free to all diocesan and parish leaders. (Order through your diocesan headquarters.)

The Churchman Goes Canvassing (2163). Free.

Not for general distribution. Designed for information of rectors, parish chairmen and canvassers. (Order through your diocesan headquarters.)

Visiting (2168). Free.

Suggestions for an Every Member Visitation or Visitation Mission. For clergy and parish leaders.

Pure Religion Is to Visit (2170). Free.

The account of one parish which found that a visiting church is a happy church. For general distribution.

SYNCRETISM combines, eclecticism picks and chooses, but only life assimilates. The Gospel repudiates syncretism, it refuses eclecticism, but it does assimilate for it is life. In its assimilation it discriminates. It does not take every thing and it puts the more valuable first.—E. STANLEY JONES.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

THE Brownwood (Texas) community project described below is a direct outgrowth of the discussions on Property and Economic Conditions at the Denver Triennial. It is an excellent example of what the intelligent enthusiasm of one woman can do in carrying forward an enterprise. The story is told by Mrs. H. G. Lucas, diocesan president of the Dallas Woman's Auxiliary and responsible for the undertaking.

IN ACCORDANCE with the suggestion of the Woman's Auxiliary our parish took the five subjects discussed at Denver as the basis of our programs. One of the programs was on Present Day Trends in Social Work. We asked a trained social worker to take charge of this. In the discussion which followed her presentation, the fact was brought out that although we had been taking part in various phases of community welfare work, we had no definite knowledge of the work nor of the need. Our speaker then urged the necessity of a fact-finding survey. None of us had any idea how to go about it; so she gladly consented to act as chairman of a committee appointed for the purpose. The members of the committee were divided into four groups: material or family relief, medical, child welfare, boys' and girls' work.

Each committee made a thorough study. A chart was prepared which pictured the situation; four columns, listing the things that were being done in black and the things that should or might be done in red. It was discovered, for example, that the material relief was being cared for most efficiently at the present, but there was no permanent agency for carrying on. In medical relief there was a lack of coördination of city, county, and State officers; an orthopedic clinic was carried on by the Rotary Club but with no follow-up; there was need for a dental and a general clinic.

Much charity work was being done, but by doctors and hospitals individually.

In child welfare there was need of playgrounds and playground supervision, and a truancy officer. Recreation and character building organizations were the great needs for boys and girls. Some seven hundred of high school age seemed to need provision made for leisure time activities.

We presented the result of the survey and suggested further procedure to our Auxiliary, then to the Board for Unemployment Relief, whose active coöperation we had had throughout. We then got the help of the local paper in arousing interest, and went before the service clubs. A meeting of the citizens was called by the chairman of the Relief Board. We invited everyone in the community, but delegates from some thirty organizations were especially invited: the churches, the service clubs, the women's clubs, the labor unions, fraternal organizations, Parent Teacher Associations, medical and nursing associations, Chamber of Commerce, City Council, School Board, city and county officials. The response was splendid, every organization being represented at the meeting.

At this meeting the Relief Board was enlarged to include thirty members who were divided into four committees to carry on the work. The immediate need was felt to be provision for recreation. The boys' and girls' committee decided to ask the boys and girls themselves what they wanted, thus enlisting their active coöperation. As a result of a questionnaire used in the high schools the first steps were taken this summer toward providing facilities for wholesome recreation.

The way is now open in this community for a constructive program of adult education wedded to intelligent social planning. And the wheels were put in motion by a Woman's Auxiliary of less than fifty members.

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THIS ISSUE FROM COVER TO COVER

1. What is the purpose of the Quiet Day
for Prayer? p. 483.
2. What were the distinguishing features
of Bishop Burleson's ministry? p. 487.
3. Identify San Juan Evangelista Mis-
sion, Sootsing F. C. Woo, Josephine
E. Budd, Brent House, William S.
Keller.
4. What features of the Episcopal Church
are little known or understood by
outsiders? p. 495.
5. When and where will the House of
Bishops meet? p. 497.
6. What was the keynote of Dr. Wood's
address to this year's graduates of St.
John's University? p. 498.
7. What is the strength of the *Nippon*
Sei Kokwai? p. 499.
8. Where does the Church have a pio-
neering work to do? p. 500.
9. What are three features of our work
at All Saints' Mission, Bontoc? p. 504.
10. Why is Brent House an "experiment
in friendship"? p. 509.
11. What can I read to obtain some
glimpses into Chinese missionary life?
p. 518.
12. What should a rector do who has
boys and girls going from his congre-
gation to college this fall? p. 522.
13. What is essential to a successful Every
Member Canvass? p. 525.
14. How did one W. A. make practical in
its own work the program of the Den-
ver Triennial? p. 527.

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